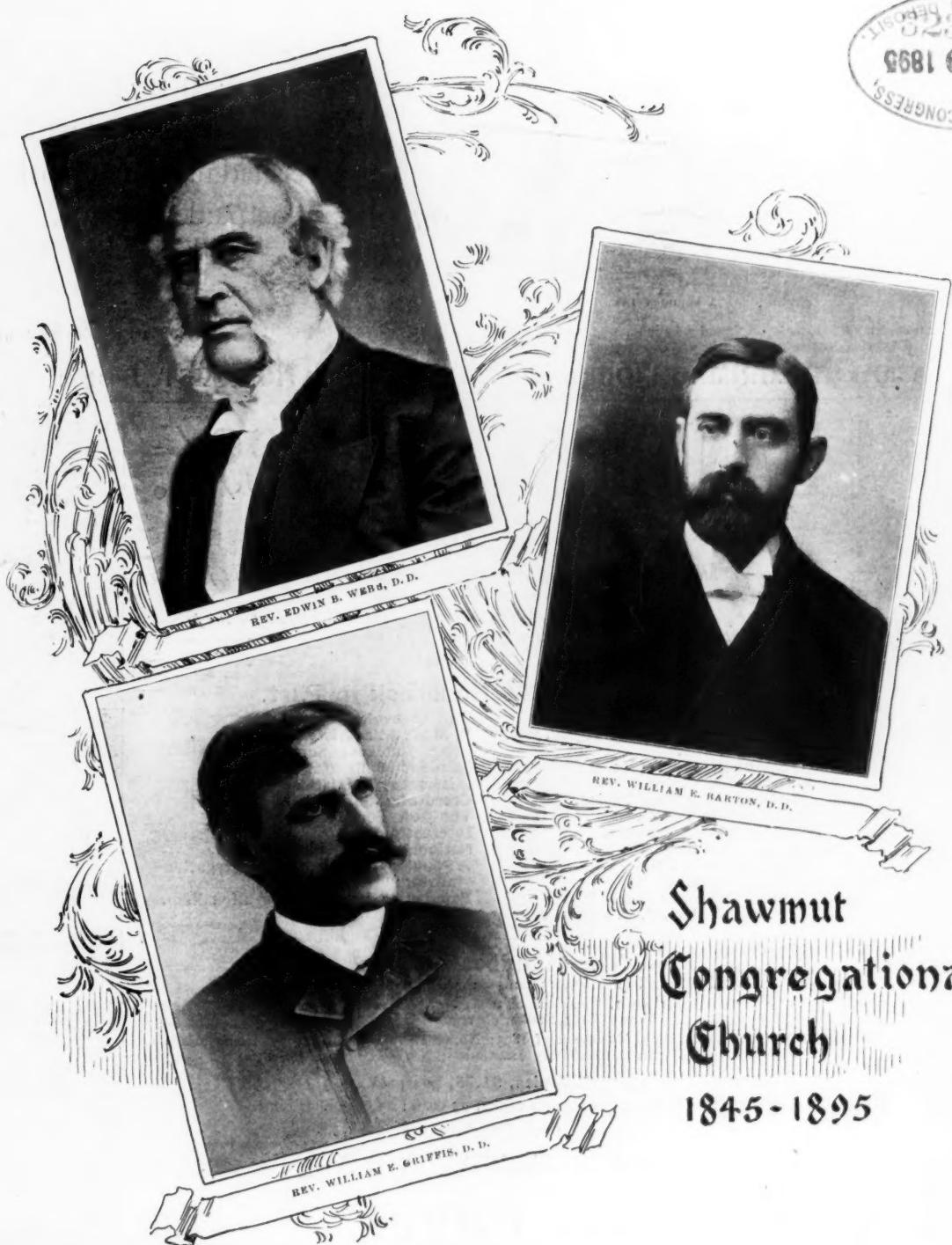


Volume LXXX

Number 48

THE CONGREGATIONALIST

Boston Thursday 28 November 1895



Shawmut
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1845-1895

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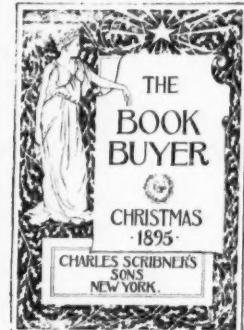
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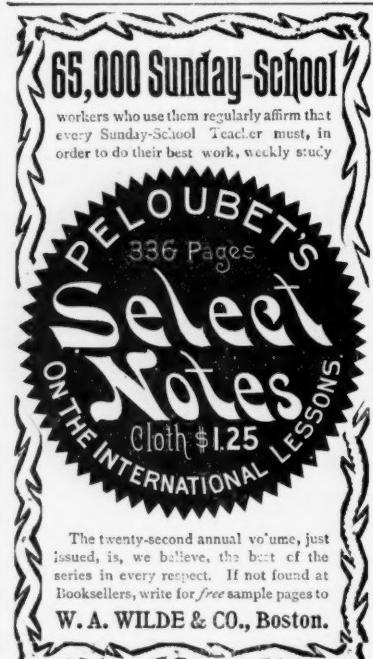
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THE CONGREGATIONALIST

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Boston Thursday 28 November 1895

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MANY will appreciate Dr. Bradford's strong words of commendation of our missionaries in Japan. No doubt the visit to that country of the deputation from the American Board will result in a much more accurate knowledge among American Congregationalists of religious conditions in Japan, and of the way Christianity can be successfully presented to Eastern nations. Other denominations in that country are experiencing similar difficulties to our own. *The Northwestern Christian Advocate* of last week has an interesting article expressing the conviction that the reaction against foreign methods in Japan was providential for a more natural grasp of Christianity upon the country. Presbyterian missionaries have also written a message on the same subject to the churches in America. We hope and look for a closer kinship and a broader sympathy between Christians of widely different training and habits of thought as a result of the discussions brought about by the present attitude of the churches in Japan.

Dr. George A. Gordon's new book, *The Christ of Today*, is gaining attention from various classes and divergent minds interested in religious subjects. We have grave doubts whether Rev. Minot J. Savage really expressed his acceptance of the doctrine of the book as he is reported to have done. He has too persistently contradicted its affirmation of the supreme divinity of Jesus Christ to admit Dr. Gordon's strong and convincing argument for the truth of that central doctrine of Christianity. But we do not wonder that Mr. Savage made the book the theme of a sermon and expressed his great interest in it. We welcome this book as evidence of a new era of theological thinking, when the great doctrines of the Christian Church concerning God and his relations with humanity are to be reaffirmed with the broader vision which sees that all men who are honestly striving to lift mankind into fellowship with God are coming into fuller knowledge and completer service of him as he is revealed in Jesus Christ.

The case of Rev. Frank Hyatt Smith of the North Avenue Church, Cambridge, came to a conclusion in the decision by the United States Court in Boston last Friday. The church has for several weeks been greatly disturbed because of differences of opinion concerning actions of the pastor. Some of its prominent members have received anonymous, abusive and scurrilous postal cards, and Mr. Smith was recently indicted by the Grand Jury, charged with sending these cards through the mails. He at first pleaded not guilty, but last week his counsel entered on his behalf the plea of insanity and virtually admitted that he was the sender of the cards. Testimony was presented to the court that his father and mother's brother and sister and other relatives became hopelessly insane. Expert physicians, called both by counsel for the

defendant and by the Government, testified that they believed Mr. Smith to be insane, and one of them, who has known him intimately, expressed his conviction that the disorder has been for a long time impending and that he has been for a year mentally incompetent to conduct safely the ordinary affairs of life. This entire agreement of experts called by both sides has great force. By the judgment of the court he is to be confined in the hospital for the insane at Washington. Mr. Smith's pastorate in Cambridge, which has continued for four years, has been in many respects very prosperous, and large audiences have attended on his preaching. In its sad ending his family and the church have the sincere sympathy of the public. Those who have been unjustly accused have suffered deeply, and through misapprehension of facts many things have been said which we trust will now be forgotten. Mr. Smith's resignation was read to the congregation last Sunday, to take effect at the end of the month.

The great daily newspapers of Chicago have grown in size and decreased in price through competition with one another till they can be bought for a cent and are not always considered worth the price. The successful newspaper of the future will reduce to the minimum the vast quantity of unimportant matter which now fills the pages of the average city daily, and will aim not to shew how many words it can print, but how it can put matters of interest before its readers in the most compact and orderly arrangement, so as to be most easily apprehended in their true significance. The newspaper that will do that will command a fair price and will disdain to show its enterprise by the space it covers and the number of miscellaneous topics which it mentions.

Educational institutions are rare which exert a more extended influence for good than Robert College, Constantinople. Representatives of many nations have been and are among its students, and many of its graduates occupy important positions in government and professional and business life in the East. Fifteen of its students took their degrees last June in the presence of an audience of 1,200 persons. There are now 210 students at the college, a larger number than for several years. This in the present disturbed condition of Turkey is very encouraging. Turkish and Christian newspapers gave extended reports of the graduating exercises, and the college is highly esteemed by many in power both in Turkey and in other nations of Eastern Europe. President Washburn and his associates have conducted its affairs with remarkable wisdom and success. It needs new buildings, and endowments sufficient to carry on its preparatory separate from the collegiate department. It is splendidly located to do a great work in the future of the East in which Constantinople must bear a conspicuous part, and we know of

no place where money could be invested with promise of larger results for Christian civilization. President Washburn says in his report, "We have won the sympathy and confidence of the different nationalities, and we shall maintain our position if we only hold our ground in our intellectual work, and have reasonable facilities in the way of buildings and professors."

An inquiry comes to us as to what can be done by a church which has in it a deacon and Sunday school superintendent who is notoriously licentious, with a record extending over years and well known in several places where he has business relations. The answer to the question might be given privately did we not fear that the case is not altogether an isolated one. The duty of the church is so plain that its continuance in that condition is a far worse calamity than would be its extinction. Those who can continue in fellowship with such a person unrebuted, if they have good reason to believe his character is as has been described, who can receive the Lord's Supper from his hands and allow their children to attend the Sunday school which he superintends, are partakers of his evil deeds. If genuine Christians find it impossible to purge the church with which they are in covenant of such foulness, self respect, if no higher motive, should prompt them to leave it.

The Hebrew *Standard* grows merry over the efforts and failures of Hebrew-Christian missionary societies in England and America. In speaking of one of them it says: "The society is gulled by designing members of the Jewish faith who, when in distress, will accept money offered by the agents of these societies and permit themselves to be enrolled as converts. . . . The merciful tendency of Hebrew converts to Christianity rises and falls sympathetically with business activity and depression. . . . An honest Jew has never sought conversion; those who would abdicate the faith our Christian friends are welcome to. But, say what we will, the subscribers of the conversion societies love to be fooled." This, if true as alleged, is certainly not complimentary to these "members of the Jewish faith," nor does it seem to us an indication of a high ideal on the part of the *Standard* that, instead of repudiating them with indignation and contempt, it seems rather to pat them on the back as shrewd fellows, who have turned a penny cleverly at the expense of the Gentiles. Christianity, at least, has always reserved its worst opinions for men who sell their faith for money. Men of this class have no religion and are not a real gain to any party, but the *Standard* can hardly expect us to take its universal negative very seriously, and to believe that "an honest Jew has never sought conversion." It is too late in the day for any of us to minimize the changes of religious conviction which carry men away from our position by saying that they are "not honest." The list of Jewish Christians, from John and Paul down to Neander and Ebersheim and a host of others in our own time is far too long to be puffed out of court by such a breath of disdain.

In the debate in the Methodist Episcopal General Missionary Committee respecting the debt of that denomination's missionary society, Oct. 31, which then amounted to

\$306,243, one of the participants pertinently suggested that while a debt might be an incitement to a church when it reached certain proportions it became a burden, and the moment it became a burden it became a peril.

TURKEY AS RELATED TO MODERN CIVILIZATION.

How does Turkey differ so greatly from other nations? What are the causes of the cruelties inflicted on her subjects? Are they recent or have they always characterized her government? Why does Turkey turn her cruelties especially on Armenian subjects? What has occasioned the massacres of the last year or more? Why is it now more likely that the Turkish empire will go to pieces than it has been for the last forty years? From various sources these and similar questions have been coming to us for some time. We will try to answer them as clearly as our space will permit.

The Turkish Empire traces its history back to a small tribe of Turks which early in the thirteenth century migrated from Central Asia to Armenia. Their first leader who claimed to be a sovereign was Osman, who in 1301 caused coins to be made stamped with his image. In 1326 he captured Broussa, a city in Asia about fifty-seven miles southwest of Constantinople, and made it his capital. It is therefore regarded as the original home of this branch of the Turkish race, called, after Osman, the Ottoman Turks.

The Ottoman Empire has spread by wars of conquest in the name of religion. The Ottoman Turk is a follower of Mohammed. His motto is "The sword is the key of heaven and hell," meaning that those who embrace Mohammedanism even by the terror of the sword will be saved, while all those who reject it will be damned. His wars, both for extending his territory and in defending it, are holy wars, and he is the executor of the will of God and God's vengeance on those who resist his will. Therefore none can bear arms in Turkey except Mohammedans; and no others, he believes, ought to hold office. To kill those who refuse to become Mohammedans is to please God by slaying his enemies, and those who die in such service will be rewarded with exquisite and everlasting sensuous pleasures in the Mohammedan heaven.

The Turks first invaded Europe by crossing the Bosphorus in 1359. Less than a century later they had gained possession of a large portion of eastern Europe, had captured Constantinople and made it their capital. Not all their wars were against Christians, for in the beginning of the fifteenth century the Tartars, who were also Turks, gained great victories over the Ottomans. But the Ottoman Turks proved almost invariably too strong for the Christian nations of southern Europe, and their conquering march was marked by terrible bloodshed. Their most formidable soldiers, the janizaries, were the children of Christian subjects, taken when very young, compelled to become Mohammedans and trained for the army. Every fifth child of Christian parents was thus taken by the government.

By the conquest of Egypt in 1517 the Sultan Selim secured for himself and his successors the position of Caliphate of Islam, or spiritual head of all followers of Mohammed. These are divided into two great sects, the Shiites and the Sunnites. Selim

had already caused the massacre of 45,000 of his Shiite subjects.

From dwelling much on the rewards in heaven to be gained by slaughtering the enemies of God, Turkish rulers, as their territory increased from which revenues could be drawn, more and more devoted themselves to realizing on earth their ideas of heaven. They built gorgeous palaces in Constantinople for themselves and their favorites. They rode in carriages and pleasure boats encrusted with jewels. They filled their harems with beautiful women captured in war or bought as slaves. They pillaged the countries when they conquered them, and by unjust and oppressive taxation kept pillaging them after subjection. The subordinate rulers throughout the empire imitated the sultan. Internal outbreaks were prevented by enlisting the able bodied Mohammedans for external conquest and by compelling those of other religions to embrace Mohammedanism. Multitudes were put to death by secret murder or open massacres.

This system of organized selfishness and tyrannical disregard of human rights before the beginning of the present century had propagated weakness and decay. The janizaries were the real rulers of the empire for much of the time during 200 years. They took as prisoners and murdered seven of the sultans, besides uncounted inferior officers. Plans for the partition of Turkey have been discussed by European governments since the beginning of Napoleon's campaigns. Intrigues, cruelties, revolts, murders and massacres are written all over the pages of her history. Greece revolted in 1821, and frightful massacres on her islands and mainland continued for years, till the sympathy of the civilized world was roused in her behalf. Europe became involved in the conflict and after eleven years Greece gained her independence. Meanwhile, in 1827, the Sultan Mahmud II. had exterminated the janizaries, killing 40,000 of them at one time. The next year, by treaty, Russia practically reduced Turkey to the position of a vassal, but the other Powers of Europe refused to sanction the treaty. Ineffectual efforts were made to bring Turkey somewhat into harmony with ideas of government of the civilized world till, in 1853, the emperor of Russia proposed to England to divide the territory as soon as the sultan should die. This plan failing and massacres of Christians continuing, Russia claimed to have a protectorate over Greek Christians in Turkey. On her asserting this claim war broke out, England and France joined with Turkey and the Crimean War resulted in the defeat of Russia. The sultan issued a firman, the *Hatt-Humaiun*, giving equal rights and privileges to Christians and Mohammedans, which, if it had been kept, would have brought peace to the country. But it never has been kept. Massacres of Christians continued and in 1860 became so terrible in the Lebanon region that France landed an army in Syria. Wallachia and Moldavia escaped from Turkish tyranny and became the new state of Roumania. Misrule grew worse year by year in Turkey. She became financially bankrupt. Cruelties multiplied which ought to have called down on the miserable travesty of a government the vengeance of the civilized world till, in 1876, a conspiracy caused the death of the sultan, and after an imbecile, Murad V., had been three months on the throne, he

was deposed and the present sultan, Abd-ul-Hamid II., took his place. Bosnia and Herzegovina had already revolted and, soon after, Servia and Montenegro. Such fearful massacres occurred in Bulgaria that Russia again declared war against Turkey and England, for very shame, was compelled to remain neutral. A peace followed Russia's triumph which would have given independence to Servia, Montenegro and Roumania had not England refused its assent and threatened war. A European congress followed, which executed the treaty of Berlin. As final results Servia and Montenegro became parts of Austria, Russia and Greece received considerable additions to their territory, and Bulgaria finally achieved union with Eastern Roumelia as an independent state, though not till 1885.

Turkey has thus lost about half her territory within the last forty years, and her population has been reduced from forty millions to twenty millions. Her promises of reform have never been carried out, her treaty agreements have been fulfilled only under compulsion, repeatedly calling out demonstrations of war by other Powers.

In Armenia Turkey has practiced systematic oppression of her Christian subjects for more than forty years, aggravated after the peace of Berlin in 1878. But for the last three years her policy has been to exterminate the Armenians or compel them to become Mohammedans in order to strengthen her Eastern frontier against possible invasion by Russia. She encouraged predatory incursions of the half-savage Kurds, and protected them in plundering Armenians. She rewarded the leaders of the terrible massacres of Sassoun and Moush, which occurred more than a year ago, and organized Kurdish robbers into Turkish regiments, turning them loose on Armenians. A revolutionary society of Armenians, the Huntchagists, driven to desperation, have committed murders among their own countrymen as well as Turks in order to arouse the sympathies of Europe and America. The Porte has pointed to the deeds of this small band of revolutionists as evidence that the Armenians are the aggressors, compelling the government to resort to severe measures to suppress rebellion. Race and religious passions have become inflamed throughout the whole empire, the frightened sultan finds himself powerless to quench the fires he has fanned and, threatened by the awakening wrath of the civilized world, has written an appealing letter to his old friend and supporter, England, filled with the same false and futile promises which for ages the government has relied on to secure her from annihilation.

This brief résumé of a history of selfish cruelty and inhumanity of more than four centuries ought to be sufficient proof that no reform can be expected in Turkey except through the abolition of its government. As one country after another has escaped from its clutches, though stripped of property and torn with the struggle for independence, they have quickly risen from wretchedness to prosperity. The boundary line between Turkey and Greece on the one hand and Bulgaria on the other is so distinct that the traveler cannot fail to notice it. In going out of Turkey he passes from a country rich in national resources, made wretched by a cursed government, into lands where newly awakened manhood al-

ready shows itself in a smiling country and prosperous towns and villages.

For forty years Turkey has owed its miserable and murderous continuance to the will of England. Its present condition is a burning shame to the civilized world. If individual Englishmen or Americans should for months look on unmoved while their helpless neighbors were being plundered and slaughtered by gangs of robbers, they would deservedly be regarded with contempt by honorable men. Has not the time come when the multitudes of Armenians, reduced to abject poverty and untold misery by a cruel and now practically helpless organized robber government, are to be regarded as our neighbors? Has not the time come when all the subject classes of that misgoverned land are entitled to the sympathy of civilized nations and to the united action which could speedily give to them peace and the prosperity in which they could rise to honorable manhood?

Massachusetts, through its leaders and people, has spoken in no uncertain terms, and there can be no doubt that Massachusetts voices the sentiment of the nation.

FIFTY YEARS OF SHAWMUT CHURCH.

The history of Shawmut for the last thirty years of its honored life of half a century is happily suggested by the portraits on our cover page of its three pastors during that period. Shawmut Church well deserves the honors paid to it during the observance of its semi-centennial last week. It has been and is a conspicuous force in the life of Boston, and because of its location has passed through the various stages of church life in large cities. It began as a mission, and grew by the fostering enterprise of sister churches and their pastors. As the tide of population moved in its direction, and the South End became a residence section of families of wealth, it rose to be for three decades one of the strongest family churches in the city. These were the days when the church gave liberally to all good causes and when many of its members were prominent and influential in civic life.

Then as business claimed the surrounding territory, and residences became lodging and boarding houses, the pew-holders surrendered their claims and the church opened its doors freely to all, taking upon itself the mission to minister to the spiritual needs of a moving, and to a considerable extent irresponsible, population.

The change through which it had to pass was a trying one, and for a time its future seemed to its friends problematical. But when at last the change was made the church faced the future wisely and courageously. Its equipment is now not less attractive than in the days of its financial prosperity. Its pastor is one of the most popular and beloved in the city. The words spoken by neighboring pastors of our own and other denominations at the large meeting last Sunday evening showed the warm interest and friendship felt by the Christian community in Shawmut Church and the hopeful anticipations of its future. Its work was never more needed or more important than now. It is meeting present conditions with prayerful and confident spirit, and with the support of its many friends, who owe much to it already and who wish to make it a continued blessing to its community and the world. It has

yet before it a future fully worthy of its history.

THE FRUITS OF CATHOLICISM AT HOME.

Practically, it must be confessed, we think, that infallibility does not always work well in church government. The same difficulty hampers it which is fatal in doctrine—it is hampered by precedents which it cannot consistently disregard. What an infallible church dreads most is to be compelled to confess that it has made mistakes. We are moved to these reflections by some statistics which the *Guardian* of London has quoted recently from the Italian secular newspapers, not with a polemic purpose but with reference to the question of the redistribution of clerical incomes, which has become a pressing one in England. In Italy, if anywhere, it might theoretically be expected that the infallible church would keep its house in order and see that its sheep are fed. On the one hand, however, according to the *Gazzetta di Parma*, there is an apparent excess of the higher clergy. Italy has 273 bishoprics out of 894 in the whole world, against 203 in France, Spain and Austria. On the other hand, there are not priests enough to serve the churches so that "the number of parishes without a pastor is very great, especially in Upper Italy," and this is accompanied by a lessening of faith due to the deteriorating quality of the priestly character. "The greater part of the priests are now furnished by the peasants, and the level of manners of the lower clergy has felt the effects of this in such a way that we may affirm, without fear of contradiction, that our clergy, if it is the most numerous, is also the most ignorant in the world." In quoting this article the *Gazetta di Venezia* adds: "The difference between the clergy of the north and the south is enormous. The northern clergy, it is true, is not conspicuous for education and culture; but they are a good deal less ignorant and much more moral than the southern clergy, who are crammed full of vices and faults. Thus, where priests swarm, the spectacle may be seen every day of priests who live by lending on usury, or who sell themselves to the highest bidders among the politicians, or who openly keep concubines and have children, men who are clownish, immoral, licentious."

We do not quote these pictures of the church in Italy because we think that they can be duplicated in the Roman Catholic priesthood of America, for we hold no such opinion, but as correctives to the present tendency of that church to put itself forward as the champion of education and the fountain of all good. We are thankful for every advance in the direction of the best Protestant models which we see among our brethren who hold that allegiance to Rome is the indispensable prerequisite of church union; but we cannot help asking why, if the future of America is safe in the hands of spiritual leaders who are the avowed servants of the Pope, they do not devote their admitted zeal and executive ability to the extinguishment of so scandalous a witness to the results of their undisputed and century-continuing rule under the very shadow of the Vatican. The "conversion" of Protestants would be more advanced by the ability to point to a model church in Italy than by any one thing we can at the moment think of. It is difficult to avoid applying

our Lord's rule, "by their fruits ye shall know them," to the home surroundings first.

HOW HOME AND FOREIGN MISSIONS HELP EACH OTHER.

It is a common observation that an individual, a family or a church which gives freely for either home or foreign missions is likely to give liberally also for the other. There are exceptions. Some people become so devoted to one cause that they do not feel much interest in any other. But in general he who is liberal to either is liberal to both. The fact suggests their mutual helpfulness.

It is due largely, perhaps chiefly, to the increase of that loyalty to missions in general which zeal for either awakens. No one can become interested in missions of any sort without being ennobled in nature, or without learning that the true missionary spirit need not, and must not, be confined to missionaries only, and that its essence is that readiness for self-sacrifice and that longing for the conversion of others which prompts one to promote every reasonable endeavor to carry the gospel to those who need it. True missionary interest is comprehensive and whatever stimulates it in any one direction adds, at the same time, to its power and its desire to make itself felt in all possible directions.

Another cause is very similar. It is the desire to distribute one's aid fairly. One says: "I have been and still am anxious to help the progress of home mission work in my community or my own land. But I have done so much for this that I must now do more than ever for the foreign work or I shall fail to contribute my labor and my money impartially. God's work is one and I must do what I can to promote it everywhere." In like manner the enthusiast in behalf of foreign missions learns to feel that his very zeal must pay its tribute to the home work also, and this mutual stimulation is natural and useful.

Of course, many Christians make a specialty of one work or the other and devote their time, powers and means to that pre-eminently. This, too, is natural and proper. Yet even they seldom fail, and never ought to fail, to show a deeper concern in other forms of missionary service than that to which they are peculiarly committed than they would show had they no special interest in any department of missions at all. There is profound philosophy as well as practical value in the mutual helpfulness of the two grand divisions of the work of Christian missions.

THE WEEK IN REVIEW.

Lotteries in the Toils.

Postmaster-General Wilson in Order No. 594, dated Nov. 12, has dealt a blow at the lotteries of Mexico and Central America, that do most of their business in this country, which they will stagger under. Acting under authority of the statute of March 2, 1895, he has forbidden all postmasters to pay any postal money order drawn to the order of persons or companies named by him as engaged in the lottery business, and he also has instructed all postmasters to return all letters, whether registered or not, and all other mail matter directed to the said parties to the postmasters at the offices at which they were originally mailed, to be delivered to the senders thereof with the

word "fraudulent" plainly marked upon the letters or matter. This action practically excludes the lotteries from the mails. The next coil of the python of public condemnation should circle around the necks of the managers of the express companies, who are evading the provisions of the statute of March 2, 1895.

International Sport and Intercollegiate Athletics.

If British men—especially yachtsmen—have reason to be ashamed of the conduct of Lord Dunraven, American educators, parents and undergraduates have quite as much reason to be ashamed of the present condition of athletics—intercollegiate and amateur. Now that the final games of football have been played, now that Yale has beaten Princeton and the University of Pennsylvania defeated Harvard, now that newspapers once more may return to the discussion of important themes and abstain from inserting portraits of youths who were sent to college to attain culture—not notoriety—it may be well for the public to face the statement just made by Caspar W. Whitney, our best informed expert on athletics, in *Harper's Weekly*, viz.:

The state of affairs, not only in isolated cases here in the East, but frequently in the South, and almost invariably in the West, is this year such that amateur athletics are absolutely in danger of being exterminated in the United States if something is not done to cleanse them . . . Men are bought and sold like cattle to play on "strictly amateur" college elevens . . . When I consider the condition of affairs this moment over the whole country in football alone, I am compelled to acknowledge that it is a criticism of the severest kind on the morality of the young men of America.

It will be interesting to see what answer the Universities of Michigan, Minnesota, Chicago, Northwestern and Beloit College have to make to Mr. Whitney's charges. President Schurman of Cornell has spoken out in his annual report against "the cancer of all intercollegiate athletics today," viz., the fierce desire to win and its "concomitant blight," viz., the tendency of the sports and recreations of amateurs to become the business of professionalism and adopt a code of honor borrowed from professionals, and he pledges the Cornell faculty and the Athletic Association to fight this evil. President Kilgo of Trinity College, Durham, N. C., has interdicted intercollegiate football because of its evil tendencies developed among Southern students. "The fortunes of the college are the fortunes of faith in Christ and the right, rather than its football record," he says. Are Cornell and an obscure Southern college to have a monopoly of honor?

Municipal Adornment.

In condemnation of the meretricious in art and selection of the meritorious some American cities of late have shown a degree of discrimination which the most sanguine would not have dared to predict a decade ago. A Heine memorial fountain made by Herter, rejected by the municipalities of Mayence and Düsseldorf, was thought by some of the leading German citizens of New York city worthy of a place in Central Park, and was offered to the city. The proper authorities referred the question of the artistic merit of the proposed gift to the National Sculpture Society, which rendered an unfavorable verdict, and the fountain will not be placed in Central Park. The last legislature of New York appropriated \$250,000 for a soldiers and sailors' monument in New York city. Instead of leaving the selection of

site and form of the monument to ignorant and venal officials, or ignorant and honest civilians, the whole matter will be settled by the best artistic talent in the metropolis. A fortnight ago there gathered in the new Criminal Court's building, New York city, a representative body of citizens, artists, professional men and business men to witness the unveiling of mural decorations in the Oyer and Terminer courtroom by Mr. Edward Simmons, which work is so artistic, original and strong as to merit consideration along with the work of La Farge, Abbey and Sargent. Paid for by the Municipal Art Society, the design selected after rigid competition with other first-class artists, this task completed is ominous of better things in the metropolis. The new Congressional Library in Washington also will reveal, when opened to the public, a new standard of art in federal buildings; and now comes the news that the City Council of Philadelphia, co-operating with the art institutions of that city, has set aside \$5,000 to defray the expense of a competition, open to all American artists, in designing mural decorations for the chamber of the Common Council in the new City Hall. The propriety of a theme identified with the history of Philadelphia is suggested.

Pernicious Literature, Wayward Youths and Train Wrecking.

There is a lesson for parents in the story of the boys who wrecked a train on the New York Central Railroad last week. It was no accident that they planned in cold blood the murder of the passengers and the robbery of the wounded and the dead. They were simply carrying into practice the principles of the literature which they had been studying. They had kindled their imaginations with the exploits of thieves and murderers until their view of the relations of life had become thoroughly perverted, and what the world calls criminal to them had become heroic. Their text-book (found in the pockets of the leader when arrested) was the sensational life of a notorious Missouri bandit. Their mode of life is described in words like these: "The boys had all been reading sensational novels. They frequented Hildreth's room, where they played cards and had boxing bouts. They also frequented the canal boat of Bristol's father, which in summer is taken to Oneida Lake and used as a barroom. On the boat and in Hildreth's room they read novels. About three weeks ago they went to Utica. There Hildreth, who already owned a revolver, purchased two more. The boys rode home in a box car and planned the wreck."

It may seem incredible to older minds that there should be anything attractive in such a life, and yet the papers tell almost every day of just such cases of boyish energy and ambition led astray by false ideals, though, happily, in few instances do they end so tragically. The fault is partly with the parents, who are too busy or too careless to make home attractive, and partly with the community, which tolerates the existence of textbooks of iniquity, printed and circulated for private gain.

The United States and Turkey.

The attitude of American missionaries in Turkey and of critics at home toward our minister in Constantinople, Mr. Terrell, has changed much within a month. Since violence became chronic and the lives and property of American citizens have been

imperiled, he has shown a fertility of resource and a pertinacity that have enforced demands made by him on the Porte, and men like Rev. Dr. George Washburn of Robert College have publicly acknowledged his valuable services. Mr. Terrell also has had influence at Washington. Our fastest cruiser, the Minneapolis, has been ordered to Smyrna, where she will re-enforce the San Francisco and the Marblehead. True, the United States marines and guns must of necessity confine their operations to the towns along the coast, and the Porte has already denied the request of Mr. Terrell that the Marblehead be allowed to anchor in the Bosphorus. But it is also true that the presence of the fleet of three vessels of our navy off the coast will sensibly affect the conduct of the Turk toward American born and American adopted citizens in Turkey.

Of course our Government, thus far, has only given such instructions as set forth the duties of the naval officials in their interference in behalf of American citizens and property. Should Congress, when it assembles, reflect the spirit of the mass meetings held last week at Faneuil Hall in Boston, Chickering Hall in New York city, Albany, N. Y., and Andover; should our national legislators instruct the Administration along the lines indicated by Governor Greenhalge of Massachusetts when he said, in Faneuil Hall:

We hear much about entangling alliances, but let us be careful that we do not in a negative, supine way make entangling alliances with crime, murder and rapine. The United States of America cannot afford to sit a deaf mute in the council of nations. Entangling alliances? We may make them with the powers of hell by remaining silent and mute.

Or by Senator George F. Hoar of the same State when he wrote to President Cleveland:

You may depend upon my support in the Senate, both by speech and vote, of the most vigorous action you may take to prevent further cruelties toward the Armenians in Turkey, even if you determine to treat the persons who commit them as pirates or common enemies of the human race.

Then, of course, the relations of the United States with Turkey, and in fact with Europe and the rest of the world, would immediately take on a different and profoundly significant aspect.

The Situation in Turkey.

The sultan doubtless is endeavoring to suppress disorder, that is, he is issuing instructions to that effect. But, as Lord Salisbury pointed out in his public reply to the remarkable letter from the sultan to the British premier—in which the sultan whined, protested and pledged his honor (?) as never before—the trouble is the sultan has no officers whom he can trust to enforce his desires, sincere though they may be. He cannot create honest officials and a justice-loving, justice-seeking populace in a trice. Hence the massacres in Armenia continue, revolt in the army has broken out, the Porte faces a rebellion in Arabia, disobedience in Syria as well as armed resistance from the Armenians in Asia Minor, and the pressure from Europe and the United States. Every effort is being made by him to throw dust in the eyes of the British and American public, the Armenian patriarch is being urged to use his influence to induce the Armenians to disarm, and the Pope has been appealed to to use his influence as a diplomat in the courts of hostile Europe. Unfortunately there seems to be a lessening of European pressure upon the sultan. Russia and Germany are

proving false to the demands of common humanity, and, in consequence, within a week Great Britain's tone toward the sultan has modified. The fact is that Great Britain just now is learning how few friends she has in Europe, and it is significant to note how British journals are suggesting the possibility of American intervention in Turkey, and an Anglo-American alliance.

Japan and Korea.

The coup d'état in Korea, Oct. 8, by which the queen was murdered, the Min faction overthrown and the way made clearer, perhaps, for Japan to work her desired reforms, proves to have been accomplished by methods that will disgrace Japan forever unless the guilty Japanese are punished and their acts disavowed by the nation; and that this result will follow seems probable, judging from the tone of the vernacular press and the latest *Japan Mail*. Policy as well as principle demanded the recall of the Japanese minister to Korea, and all those who in any way co-operated in the murder. For if Japan, with her protestations of reform, of desire to elevate the tone of government in the Orient, is to use assassination and other forcible methods to accomplish her ends, then Christendom will weigh her in the balance and find her wanting. The truth is that Japan would be wise were she to place upon the European Powers, who intervened to prevent her from exercising real authority in Korea, the responsibility of reforming and governing the Hermit Nation. The task would have been difficult enough had Japan been given a free hand. As it is she can reap little profit from the task and is constantly subject to national humiliation. The plottings of Russia in China, the lukewarm friendliness of Great Britain and the difficulties of subduing and governing Formosa are problems sufficient in number to test the wisdom of the mikado and his advisers without endeavoring at the same time to Occidentalize Korea.

NOTES.

Tallahassee, Fla., follows other Southern cities in arresting and ejecting Mormon elders.

It is exceedingly appropriate for Zola to sign a petition for the release of Oscar Wilde from prison.

The clergymen of Minneapolis, Minn., and of Taunton, Mass., are out on a hot scent after the municipal authorities who tolerate a loose enforcement of the license laws.

Seventy-five Armenians in a Providence, R. I., manufactory have "struck" because the managers refuse to discharge three Turkish workmen. A strange side-light on the world's saddest current tragedy.

Dr. Stoecker, chaplain at the court of Germany, is to be investigated by the ecclesiastical courts, to which he is amenable for his questionable relations with the disgraced Conservative editor, Baron von Hammerstein.

The conviction of Jabez Balfour on one of many charges—the others also to be tried—pleases the hundreds of his victims among the godly English Nonconformists who confided their savings to his investment societies because he was full of piosity.

The joint traffic agreement of the great railroad companies, consummated last week, means profit to stock and bond holders. Senator Chandler of New Hampshire affirms that it is a defiance of the Interstate Commerce Law, and a public calamity. Time will tell.

British Guiana, inspired and backed by Great Britain, is preparing to fight with Venezuela. If the clash comes it means

much to the United States. It will force us to define our position once for all on the Monroe Doctrine. Congress is likely to speak anyhow, whether Guiana and Venezuela fight now or later.

One hundred of the 212 G. A. R. posts in Massachusetts are said to be in favor of a bolt from the G. A. R. and the formation of a new association more democratic than the G. A. R., pledged to secure among other things pensions for all who served in the Federal army during the Civil War. Many have predicted such a demand some day, but hardly thought it would come so soon.

North Adams, Mass., holds its first municipal election soon. Though strongly Republican the best citizens have united in inviting its leading citizen—a Democrat—to be a candidate for mayor. He has consented and will be elected. The seed sown by Gladden, Munger and Coyle has borne fruit. The new city means to start well. May it never be cursed with a partisan municipal administration!

Spain has just dispatched 12,000 new troops to Cuba. Death by dynamite explosions awaits many of them, the rebels using the explosive with startling, horrible results of late. The damages recently inflicted by the rebels on American property in Cuba will do much to alienate sympathy from them. Governor Matthews of Indiana addressed a mass meeting in Philadelphia last week and declared unequivocally for recognition of the insurgents by the United States.

The decision of the attorney general of New York State to grant the application of a Syracuse firm for the commencement of action by the State to restrain the American Tobacco Company (the cigarette trust) from doing business in that State is a welcome sign of official sympathy with a popular demand. To manufacture cigarettes is to do evil; to add to that methods of business that are despotic and illegal is to do that which no construction of a \$1,700,000 hotel for the city of Richmond, Va., by the head of the monopoly can atone for.

The General Assembly of the Knights of Labor says the United States Supreme Court has placed all labor organizations in the rôle of criminal conspirators by its recent decisions. Mr. Debs, released from prison, has a welcome back to Chicago from organized labor, which shows that his treatment by the United States courts has made him, in the eyes of many laboring men, a martyr and a hero. On the surface society is less ruffled than it was when Mr. Debs was defying Uncle Sam, but the heat and ferment are beneath the surface even now.

There have been four, if not five, lynchings in the South during the past week, but with some variations. White men, educated men have been among the victims. The South Carolina Constitutional Convention has followed the suggestion recently indorsed by Governor Atkinson of Georgia, and adopted, without a dissenting vote, an amendment which ousts immediately any official who permits a prisoner under his care to be lynched, renders the official ineligible to hold any office in the State, and makes the county in which the lynching occurs liable in exemplary damages of not less than \$2,000 to the legal representative of the person lynched.

The decision of the United States Circuit Court, Judge Riner rendering the judgment, establishes the fact that never—for its own honor—should have been disputed by the State of Wyoming, viz., that the treaties of the United States—even with Indians—are superior in force and authority to any legislation of Congress or State legislatures. The Bannock Indians were right, the Wyoming settlers and officials wrong. Says the Court:

When a treaty has been ratified by the proper formalities it is by the Constitution the supreme law of the land, and the courts have no power to inquire into the authority

of the persons by whom it was entered into on behalf of the foreign nation. There can be no doubt of the power of the United States to enter into the particular treaty stipulation herein involved.

IN BRIEF.

Gold mines are opened to take out gold, but gold stock exchanges are opened to take in gold, as many will learn only in the school of experience.

Next week we shall print a sketch of Dr. Van Dyck of Beirut, Syria, as Dr. Dunning saw him in his home a few months ago. His sudden death ends a life of rare usefulness and scholarship.

Dr. Behrends of Brooklyn, a stalwart leader in the church militant, has also taken rank in the reserve army of his country, succeeding Dr. T. DeWitt Talmage as chaplain of the Thirteenth Regiment. Dr. Talmage was Henry Ward Beecher's successor in that office.

If any one is skeptical concerning an overruling Providence in human affairs let him read the remarkable story of Pomiuk in the Conversation Corner this week. The divine guidance in the letter sent him is no less marked than the way in which Peter was led to visit Cornelius.

Many Bostonians are disturbed because the clock of Park Street Church has ceased to move. This, however, is no indication that a period, or even a comma, has halted the progress of the church, and if tradition holds good we expect soon to see the hands of that clock moving again.

The *Examiner* proposes, if the promise of subscribers is large enough to warrant the step, to publish in a quarterly the valuable articles it receives, but is unable from lack of space to insert in its columns. If the quarterly is started, we shall be able to direct to its editors a generous supply of articles. Even an annual would be a relief.

We learn from *The Presbyterian* that seats for Sunday evenings to hear Dr. Talmage are sold in the First Presbyterian Church of Washington at prices ranging from sixteen to seventy-five cents each. If this is true, these church services ought to be advertised in the list with other public amusements. Probably the highest prices are for box seats.

Next year will be the centennial of Congregationalism in Ohio, the first church having been formed in Marietta in 1796. An Ohio correspondent makes the timely suggestion that a collection be taken in every church in the State to pay the debts on all the meeting houses. Some forward step like that would worthily mark the progress of 100 years.

Rev. Dr. S. F. Smith, the author of America, at the age of eighty-seven made his will, "being," as he said, "in good health and of sound mind and memory, but mindful of the uncertainties of life." The next day he died. That was a fortunate life which retained to a ripe old age both physical strength and mental faculties, but it is well to remember that life is as uncertain at one time as another; and it is best if one's will is not yet made to make it today.

George Müller of Bristol, Eng., celebrated his ninetieth birthday Oct. 27. His orphan homes are known the world over, and he says he has received for them, "by prayer and faith," during the sixty-one years of their existence, \$6,866,743, which has provided for the maintenance and instruction of 120,763 persons. The promise of God has been fulfilled to him, "With long life will I satisfy him and show him my salvation."

Pleasantries abounded in connection with the delightful series of services at Shawmut

Church last week. Dr. E. E. Hale, in the course of his remarkably appropriate address, referred to former pastors as honored of God in being able to cast out devils. "And I sometimes think," added Dr. Hale, turning to Dr. Barton, the present pastor, "that this young fellow is going to cast out more than all the others, but that is because there are more devils to be cast out in these modern days."

President Morton of Stevens Institute of Technology, New Jersey, refuses to contribute his portrait to the college annual or permit it to be dedicated to him so long as it conforms in its typography and tone to the standards of most of the college annuals, which, in his opinion, "resemble nothing so much as the advertising volumes one encounters in the parlors of second-class hotels, the saloons of steamboats and like places." He might have added that some of them are intolerably impudent and irreverent.

Letters from Turkey, written by persons whose truthfulness and whose ability to gain information of what they write about none of our readers would question, have just been received saying that their writers have authentic data that 50,000 Armenians have been massacred in Turkey within three weeks. That is more than half the entire population of the Hawaiian Islands. A change in government in that country about two years ago created intense excitement throughout the United States. What would have been the feeling here if half the entire population had been put to death by the queen in cold blood?

Miss Frances E. Willard's platform proposed for the W. C. T. U. at its convention in Baltimore has called out many and varied comments. Some have supposed that the positions she advocated in her address have been formally adopted by the organization. We are informed that "Miss Willard wishes it to be distinctly understood that no one but herself is responsible for the views she expresses in this annual message; it is rather a statement to her comrades of what has been specially in her thought during the year, and is thrown out for the consideration of the local unions in the way of topics of debate and conversation and for subjects of essays and addresses."

A student of Brown University arrested for burglary, two students of Union College charged with the same crime, and twelve young men in a body expelled from Wabash College, may give some sort of excuse for a hasty remark of a New Haven lady about the peril of boys in Yale. But these facts only show that some bad fellows get into college, not that liberal education tends to make bad men. President Dwight's remark some years ago is still true, that there is no safer place in this world to send a boy than to Yale. The proportion of those who go to college among those who make useful citizens is far greater than of those who do not go.

If we had referred to the recent national gathering of Protestant Episcopalians as the "General Synod," or if in describing any of their ritualism we had happened to confound the technical terms involved in the procedure, we should have expected to receive from *The Living Church* a homily on the futility of "the sects" endeavoring to describe with accuracy the doings and sayings of "Churchmen." Imagine then our surprise at finding in *The Living Church* a reference to "the Congregational Convention at Syracuse." It happens to be a fact that Episcopalians—in the United States—hold "conventions," and Congregationalists "councils," and it is also true that the latter term has more historicity and less taint of worldliness.

As Rev. I. J. Lansing was about to begin his sermon last Sunday evening, on The Sin of Sodom, Ancient and Modern, he was sud-

denly furnished with a forcible illustration of his theme. The subway was being excavated, as is usual in Boston on the Lord's Day, and the laborers were working almost at the corner of the meeting house. They broke the water main, the water burst through the window and spurted into the pastor's study, deluging his desk, ruining books and furniture. Mr. Lansing, with good cause, denounced this Sunday labor at the very portals of the house of God. An appropriate text would have been: "The wicked are like the troubled sea, that cannot rest, whose waters cast up mire and dirt."

The New Englanders of Colorado organized a New England Association last week. Three hundred sat down at the initial banquet. Colorado and Denver owe much to New England character, intellect and money. It is interesting to note also that in the multiplication of patriotic societies, so noticeable a phenomenon of the past decade, a Society of Mayflower Descendants has been created and developed already a membership of 105 members, New York city being the seat of the parent chapter. Judge Henry E. Howland is governor; Rev. Roderick Terry, D. D., is elder, and many of the leading men and women of New York, including Gov. Levi P. Morton, are members. Last week, on the anniversary of the signing of the Cape Cod compact, the first annual meeting was held, supplemented by a dinner at the Waldorf. Quite a contrast between the Waldorf and bleak Cape Cod in 1620.

There is sometimes a striking appropriateness in prayers carefully selected from the liturgy. In the vesper service of a church, not far from Boston, where an "order for evening worship" is used, the officiating minister, on a recent Sabbath, read: "Defend by thy mighty power and abundantly prosper all missionaries of the Cross," adding "especially in Turkey." The following Sabbath the pastor read: "Have mercy upon all Jews, Turks, Infidels and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word." The Scotch preacher of old time was able to express his whole mind more freely by extempore prayer, when he prayed for the obnoxious king, asking the Lord to "shake him over the mouth of hell," but immediately adding, "But, O Lord, dinna let him fa' in." All the people would say Amen now to the prayer that God would, by means of his servants, the sovereigns of Europe, give a similar shaking to one particularly hardened Turk!

It has been affirmed publicly that Prof. A. Bruce of Glasgow, on his return to that city after lecturing in Chicago, told his student audience that instruction in the University of Chicago is limited by the patronage of millionaires. We have before us the original copy of Dr. Bruce's interesting address of Oct. 16; and it is not correct to represent him as taking sides on the Harper-Bemis controversy. He admitted, to be sure, that in any institution fostered by wealthy men there is a certain peril, and that with a weaker man than Dr. Harper at the head of Chicago University there is no saying what might happen. But, to quote Dr. Bruce's words exactly, "Dr. Harper will manage to get all the money wanted and at the same time make all with whom his office brings him into contact feel that the intellectual and moral liberties of a university are sacred and inviolable." The professor goes on to add a noble statement that has very general application: "Liberty is not a thing that can be secured by statutes, constitutions or documents. Liberty worthy of the name is the achievement of free men determined to maintain it at all hazards."

It is part of my religion to look well after the cheerfulnesses of life and let the dismal shift for themselves.—Louisa M. Alcott.

THE CONNECTICUT CONFERENCE.

The twenty-ninth annual meeting was held, Nov. 19, 20, in the Second Church, Waterbury. About 400 delegates attended, 250 of them being ministers. The new edifice in which the meeting was held was completed only last summer, and is handsome and complete in every particular. From the moment of their arrival the delegates were provided with entertainment during the entire meeting. Hon. C. E. Gross of Hartford was elected moderator and Rev. Richard Wright and Rev. Robert Sharpe were chosen scribes. Dr. J. G. Davenport, pastor of the church, gave a hearty address of welcome. Furthermore, not only every part of the meeting house, but the homes, institutions and manufactoryes of the city were thrown open for the inspection and use of the delegates.

In order to stimulate more hearty co-operation by the churches in reponse to the dues levied by this body, after the treasurer's statement Rev. W. H. Moore read statistics showing that the taxes collected for five years past has been only three-quarters of the whole amount. A spirited debate was held on the rate and object of the levied amounts, during which the tax for the National Council had a large share of attention. Finally the question of church assessments was decided by adopting the rate of four and a half cents per member. Among other reports were those of the trustees of the fund for ministers, the Connecticut Home Missionary Society and the committee on a ministerial bureau, the sentiment of which was strongly in favor of uniting in management and support with the Congregational Board of Pastoral Supply.

Rev. Asher Anderson, reporting for the delegates to the National Council, gave an eloquent address on the subject, in which he noted the disposition in the council not to emphasize ritualism, the importance given to the evangelistic side of the church and the disposition towards unity. By the council, he thought, Congregationalism has gained a name and reputation beyond anything yet attained. The annual sermon was given by Dr. T. T. Munger from the text: John 3: 12, "If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" The thought throughout was inspiring and occupied one of the best hours of the sessions.

The second day opened with missionary topics, a resolution preceding which requested of the authorities in Washington protection for the American missionaries in Turkey. Then Dr. W. A. Duncan spoke in behalf of the Sunday School Society, and he was followed by a few words from Dr. L. K. Noble. Dr. J. A. Hamilton represented the Education Society. One of the most brilliant and scholarly papers of the conference was by Pres. C. D. Hartranft of Hartford Seminary, on Sociology and the Churches. It gave particular emphasis to the power of the church in every movement along sociological lines for the good of humanity, conquering the masses by mastering the individual, sociology helping to a federation of churches for the conservation of energy. Rev. E. B. Sanford and Dr. Frank Russell then spoke briefly of the Open or Institutional Church League.

Dr. Judson Smith presented the present condition of the American Board, and Rev. J. C. Goddard followed with a paper on Fellowship Between Larger and Smaller Churches. In gathering material for his paper he had written to representative men, whose general opinion seemed to be that fellowship does not exist in a great degree. Aids to creating more fellowship were suggested. Rev. H. H. Kelley spoke on The Normal Relation of the Various Christian Organizations of the Parish to the Church, showing clearly how indispensable was each organization to the church.

The report of a resolution by the standing committee, indorsing the aims of the State Law and Order League and its excellent work, gave rise to the most lively discussion of the

conference for years, and it was long past the time for adjournment when the matter was finally disposed of. The speakers were many on the standing and condition of the league. Several times nearly a dozen men were on their feet at once calling for recognition, and while a strong division of opinion was manifest, it was evident that unity of decision was anxiously desired, as shown by the numerous suggestions and offers of new and substitute resolutions. Strong pleas were urged for settlement without postponement, and finally the original resolution was passed with amendments:

Resolved, That the General Conference of Connecticut has heard with pleasure of the efficient enforcement of the laws of the State through the efforts of the Law and Order League of Connecticut and that we rejoice in the fearless and efficient service of the league.

At the closing evening session Rev. F. D. Sargent read a carefully prepared and instructive paper on Revivals and the Employment of Evangelists. In the discussion which followed the pointed suggestion was brought out that the revival that seeks the church is always more fruitful than when the church seeks the revival.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Sympathy with Armenians.

A rousing meeting, irrespective of denomination, was held last Sunday afternoon in the large audience-room of the First Congregational Church, Evanston, Ill., to express the horror felt over the sultan's treatment of his Armenian subjects and to adopt such resolutions as would exert an influence in bringing this cruelty to a speedy end. A committee of able men was appointed to draft resolutions to be sent to the Senate and House of Representatives, to the foreign department of our Government and to address Lord Salisbury on the subject. President Rogers of the Northwestern University, Miss Willard and Dr. Loba were among the speakers. Naturally, very great interest has been felt here in the reported massacre and destruction of mission property in Harpoot, as Rev. C. F. Gates and his wife are both natives of Chicago and members of the First Church. We have all been anxious to hear from them directly. Reports as to the action of such churches as the Park Church, Grand Rapids, and the church in Kalamazoo, Mich., and of persons in Eau Claire, Wis., indicate the widespread interest in some arrangement which will secure peace and safety in prosecuting missionary work in Turkey. A resolution requesting the State Department to do all in its power to protect our missionaries and missionary property in Turkey was passed Monday morning at the Ministers' Meeting.

Christian Education.

At this Monday meeting the topic for discussion was Christian education as illustrated in the small college, Wheaton being the particular college under consideration. President Blanchard, who had charge of the symposium, very wisely managed to have those speak who were somewhat acquainted with the institution and in full sympathy with its principles and spirit. Indeed, there is no reason why any lover of sound Christian learning should not desire most sincerely the very greatest prosperity of this college. That it has done excellent service in rendering it possible for poor young men and women to obtain an education and in surrounding them with Christian influences, no one wou'd think of

denying. Nor are there any among us who do not rejoice in the steady growth of the institution, in the buildings which have recently been erected, in the increase in the number of students, in the steady improvement in its standards of scholarship and its prospects for greater and more rapid growth and a much wider influence. As a small college it is one of the best. The endowments it needs it is worthy to receive. From the testimony borne in its favor by Drs. Loba, Goodwin, Roy, Professor Scott, W. T. Dale, Esq., and Rev. J. W. Fifield and M. L. Williston, there was not a dissenting thought. Yet all would not agree that a university with millions of endowment is not a necessity if the best educational work is to be done in our country, or that the gifts to the university of Chicago are a hindrance to gifts to our colleges. Faith in the university in no way weakens our faith in the college or lessens our desire to see such a college prosper and assume the place it ought to hold in the regard of Congregational brotherhood.

Spring Valley Criminals.

It will be remembered that last spring a large body of foreign born miners made a deliberate attack on the little settlement in which a number of colored men engaged in the mines as fellow laborers were living with their families. Thirteen of these rioters have been found guilty in the courts. Twelve of them have been sent to the penitentiary. One on account of his age goes to the Reform school at Pontiac. Of this number only one was a native born American. The rest were Poles, Italians, French, Germans and Irish. Those who recall the facts will rejoice that justice has so soon been meted out and that such cold-blooded assaults on innocent and unsuspecting people, whatever their color or condition, are not to go unpunished.

Lectures of a High Grade.

Although this is a season for lectures it seems as if there were never before so many of a high order appealing to the public for patronage. First of all are the brilliant illustrated lectures on travel by Mr. Stoddard, who, year after year, for five weeks in succession, manages to fill Central Music Hall with a cultured and appreciative audience, which never wearies of his pictures or his descriptions. Then there are the lectures, which meet the wants of young men connected with the Y. M. C. A., such as those by Mr. George Kennan on his travels in Russia and the far East, and by Mr. Walter Damrosch to lovers of music. The latter are a treat which none who have heard them would be willing to miss. Given just before noon, chiefly to women, they prepare for the German opera at night, which is declared by those who believe in Wagner to be superb and inspiring.

Victims of Delirium Tremens.

It has long been a question what the city is to do with those victims of this awful disease who come into the hands of the police, and who often die simply from the lack of proper care. We have long had a Washingtonian Home, where those who are earnestly seeking to rid themselves from the drink habit may go. Now comes the International Medical Mission Society, with an establishment at No. 2,235 Wabash Avenue, and proposes to treat those who are suffering from delirium tremens. That they will be kindly and skillfully treated follows from the fact that such men as Drs. Henson and Barrows are among the

managers of this society, and that the best medical skill is at its disposal.

Songs for the Home.

Some time since Mr. H. N. Higginbotham offered three prizes, through the Hull House, to be called Hull House prizes, for three poems best fitted to be sung in the homes of the people. Over a thousand poems were sent in. Only two of them were deemed worthy of publication, one entitled *A Song of Hope* by Mary A. Lathbury of East Orange, N. J., which receives the first prize of \$100, and one entitled *America's Beatitude* by M. S. Paden of Denver, Col., which receives the second prize of \$50. No one was deemed worthy a third prize. The judges were H. D. Lloyd, Hamlin Garland and John Vance Cheney. An offer is now made of similar prizes for music to accompany the words of these songs, with the addition of a prize of \$10 for all competitors whose work receives honorable mention. Mr. Theodore Thomas will act on this committee.

A Genuine Rubens.

Unless artists are mistaken, Mr. F. G. Logan of this city is the fortunate possessor of a portrait by the great Flemish artist. It was purchased by Dr. Gunsaulus in Cologne for a small sum. The picture—no common one—after reaching this country was thought to be a Gelder. As such Mr. Logan obtained it. Mr. Arthur Dawson, an artist with a fine local reputation, was called in a few days since to make some repairs on the picture, when to his surprise, and to that of the owner, he discovered it to be a work of Rubens. Its value is now reckoned by the thousands rather than the hundreds. The Art Institute and Mr. C. T. Yerkes have each a picture by Rubens in their possession. There are no others in Chicago.

Suburban Churches.

One of the compensations of the tendency to move into the suburbs is the strength of the churches which there spring up. Eight or nine years ago a few earnest members of the Oak Park church, together with some whose names were still on the rolls of churches in the city, united in quietly organizing the Ridgeland church. Work in it has been carried on quietly ever since. Fortunate in its pastor, Rev. W. A. Bartlett, son of ex Pres. S. C. Bartlett, the church has grown steadily, till it now has a membership of more than 250, one fifth of the number having been added this year and the majority of these on confession of faith. Self supporting from the first, it has put to shame many a larger church by its interest in missions, both in the city and abroad, and by its generous contributions for them. With such foundations we can safely predict a magnificent future for the church and a career of usefulness in which any pastor might be thankful to share.

New Electric Lines.

Plans for these are coming to light almost every day. Already they are entering into competition with the railways for suburban travel. The latter have been compelled to put on more trains, reduce transportation rates and make better time. Two of these new lines received permission from the common council to use the streets of the city without compensation. On Mayor Swift's return from the South he quickly secured \$75,000 from the roads, who preferred to pay this amount rather than attempt to obtain an ordinance over the may-

or's veto. We are by no means satisfied in all respects with our city government, but it is so far superior to anything we have lately had that we rejoice in it, and look confidently forward to greater improvements as the civil service law shall become more and more effective, and the policy of making corporations pay for the favors they receive from the city shall prevail.

Congregational Club.

In order that we might celebrate Thanksgiving as a club it was determined by the officers to defer the meeting a week that its members might sit down together at a Thanksgiving dinner. It has also been made ladies' night, that no attractions be wanting. Professor Chamberlain will entertain the company with readings. Frank Beard will draw pictures of the "thanksgiving turkey," and make humorous remarks, and Rev. C. H. Taintor will give his stereoscopic lecture on *How the Pilgrims Kept Their First Thanksgiving*. Preparations have been made for a very large attendance and a very enjoyable time.

Theological Freedom.

Not all ministers who train under a liberal flag find the freedom they desire. Rev. A. N. Alcott of Elgin has written a letter to our papers in which he announces his decision to cut loose from the Universalists, on account of the criticism he has received for taking part in a liberal congress of religions and for advocating the union of liberal elements in a single society wherever there is not strength for a Universalist church. For his attempts to do this Mr. Alcott has been rebuked by those who administer the ecclesiastical affairs of the denomination. While believing this attempted exercise of authority to be illegal, he proposes to be free from it, and therefore declares himself an independent Universalist, willing to wait till a better and more generous spirit pervades his denomination and he can re-enter it without giving up his rights as a minister and a man. The matter is of interest chiefly as showing that even in the more liberal denominations, as they are called, there is really less liberty than in those which are sometimes railed at as orthodox and behind the times.

The Reception to Mr. Debs.

At least ten thousand people, so say the papers, were at the station of the Northwestern Road Friday evening to welcome Mr. E. V. Debs on his way to Indiana, after serving out the sentence pronounced by a United States judge for contempt of its courts. Reports agree that Mr. Debs has been a model prisoner at Woodstock, Ill., has won the heart of his keeper and of many, if not all, the citizens of the town by his behavior. He has made good use of his time and has arrived at some decisions which he thinks will be helpful to him. One of them is to order no more general railroad strikes, although in his speech last night he declared that he had nothing to regret, would do precisely as he had done were he in similar circumstances, and had suffered an unjust punishment from the decision of an unjust judge who is simply a servant of the money power of the country. A train of several coaches left Chicago in the afternoon, filled with representatives of labor unions, to meet Mr. Debs as he left his prison. It was a noisy, good natured crowd. Arrived in Chicago it was almost impossible to maintain order or to form anything like a marching line to Battery D, where

the formal meeting of welcome was held. Mr. Debs, in spite of the mud and rain, insisted upon walking with the rest the whole long distance to the battery. Governor Waite, who was on hand with his personal welcome, went in a carriage. He and Henry D. Lloyd and T. J. Morgan were among the speakers of the evening. Both were outspoken in their condemnation of Judge Woods and of corporations. But the interest of the hour was in what Mr. Debs had to say. In reality it was simply the reiteration of principles he had previously expressed many times, emphasized by a personal suffering for them which will certainly give them new power with many of his followers. The feeling of the crowd is indicated by the way in which they sang, on their march, the words: "We'll hang Judge Woods to a sour apple tree," and the wild cheers they gave at every allusion to the tyranny of the United States courts, the corrupting influence of capital and the power and rights of working men in opposition to those who carry on the business of the country. Mr. Debs insisted upon his right to a trial by jury for the charges still hanging over him, so that if he be guilty he may be sent to the penitentiary, if not, may be proclaimed the innocent man he claims that he is. In this desire all lovers of justice ought to be as one. Certainly every man under the Constitution, which Mr. Debs declares has been broken in the treatment he and his associates have received, has a right to a trial by jury and to be presumed innocent till proved guilty. Furthermore, every citizen of the United States ought to be anxious to have the rights of every working man considered as sacred as those of the richest man in the country. It will be a long time, however, before Chicago, as a whole, will have any real sympathy with the leaders of the great strike of last year.

Sympathy with Laboring Men.

Rev. C. M. Starkweather, recently appointed pastor of the Sherman St. M. E. Church, Milwaukee, has obtained the consent of his people to form a Christian Labor Union Society, in the hope of bringing what he calls the "tin pail brigade" into the church. He hopes it will spread like the Christian Endeavor Society. Mr. Starkweather has lived and worked at Pullman, is the son of laboring parents, has had three years' experience as editor of a daily paper in Milwaukee and several years' instruction in the Northwestern University. He is thoroughly in sympathy, as every true minister ought to be, with working men. His efforts to reach them with the gospel will be followed with great interest and many prayers for their complete success.

Greek Church Missionaries in Chicago.

Sunday, Nov. 24, Bishop Nicholas of Alaska, the head of the Greek Church in America, will conduct services morning and evening in rooms of this church on Center Street. It is said that there are between seven and eight thousand Greek Catholics in the city, and that their religious services are beginning to be well attended. The bishop has brought money to pay the rent of the rooms the church here occupies and to provide for certain expenses for which, as yet, collections have not been sufficient. The bishop is attended by a retinue of church dignitaries, which will render his presence a matter of more than ordinary interest.

Chicago, Nov. 23.

FRANKLIN.

Our Missions in Japan.

By Rev. Amory H. Bradford, D. D.

The deputation of the American Board to investigate and report concerning its missions in Japan has now been on the ground and hard at work for several weeks. It is pushing its investigations with great care, and is being received with fine courtesy both by the missionaries and native Christians. It is too early, of course, to indulge in any prophecies concerning what may be accomplished by the deputation. It is not too early, however, for certain facts of vital interest to the Congregational churches of the United States to be clearly evident. What follows has been learned by careful inquiry in places as far apart as Sendai and Kyoto, and by conversation with all classes of natives and foreigners.

There is no doubt that the American Board's mission in Japan has achieved a great work, one almost without parallel in the history of missions. It is only about twenty five years since the work in this empire was begun, and now the *Kumiai* churches number over eleven thousand members. Many of the churches are self-supporting. Several strong institutions of learning have been established and missions, both at home and abroad, have been undertaken. But this is not all, and probably not the greatest part of what has been done. The testimony of the most competent observers, men not members of these churches and in no way connected with the missionaries, is that as the result of missionary effort a new religious spirit has come to Japan.

The testimony which we have received shows that all that sometime may have been vital in Buddhism and Shintoism was dead, and that at the time when our missionaries came Japan was practically a nation without a religion. This remark was made by an eminent Englishman resident here, with the recognition that sometimes these religions have been vital and, in a measure, helpful. Not only have the Christian missionaries inspired and vitalized the old faiths of the empire, they have also created new national and social, as well as individual, ideals. I have heard no Japanese speak of the recent war who did not regard it as in the interest of civilization, and claim that the task of Japan was not merely to humble China or to extend its own frontiers, but chiefly to enlarge the boundaries of civil, religious and intellectual liberty.

Of course all this new spirit has not come from missions, but a large part has. I have often heard it said by those who have visited this empire that missions are a failure, but in most, if not all, cases where such reports are received the traveler has seldom gone beyond Yokohama, Tokyo, Kobé and Nagasaki. I have been amazed to find how extensively Christian ideas and churches have prevailed. The traveler is usually more interested in the Buddhist temples than the churches, but the latter are numerous, well attended, influential, and in the case of our own missions have won the allegiance of prominent citizens. We usually see what we desire to see. Those who are willing to find that Christianity has made progress in Japan will not need to seek far for abundant evidence of its

progress and of the beneficent results of its presence.

I want now to speak of one point with clearness and emphasis. Much has been said in the United States about the defection from the faith of large numbers of Christians in Japan, and some Americans in high Congregational circles have not hesitated to ascribe the condition of things in the *Kumiai* churches to lack of fidelity on the part of the missionaries in preaching the great distinguishing doctrines of the Christian revelation. I wish persons who talk that way could have listened to a recent conversation which the deputation had with Rev. Dr. Verbeck of the Dutch Reformed Mission, and perhaps the most eminent missionary in this country. He did not hesitate to use strong language about the ignorance of those who thus misrepresent missionaries. In the first place he claimed that the state of things both theologically and morally in all the churches in Japan is quite as creditable as it is at home, utterly denying the assumption that there is anything peculiar in the religious condition of this country.

In the second place he affirmed that no more faithful preaching can be found anywhere than that is common among these missionaries. But he went on to say that it is impossible to preach here in the same way as at home. Here, he said, the people have no idea what is meant by atonement and justification and such subjects for the reason that they have no idea of a personal God. Consequently the preaching must be different. At home the idea of sin is something definite because all have a clear idea of God, but here, the thought of God being vague, the fact of sin cannot be clearly realized. Dr. Verbeck said that if the critics at home were to come here they would have to change their style of preaching or their language would not even be understood.

The views of this eminent and venerable missionary have been confirmed by all our inquiries. The condition of things in the churches here is discouraging and even critical, but no more so than in the churches in Europe and America; and the fidelity of the Christians to essential truth and ideals of the Christian life is quite as pronounced as in those countries.

That there are many sad examples of men who have returned to heathenism and of men who, still claiming to be Christians, deny much of what to us seems to be vital and essential there can be no doubt, but they are not in their present attitude because of lack of fidelity on the part of the missionaries but rather because of unChristian influences from beyond the sea and from the environment of their ancestral religion, from which they can never wholly escape. I call especial attention to this fact—these people themselves claim that their revolt from Christianity is because of the extreme orthodoxy of the missionaries; they say that the missionaries are preaching a narrow type of Christian doctrine which includes the supernatural, the need of salvation, the work of Jesus Christ, regeneration by the Spirit of God and the rewards and penalties of the future. The mission-

aries in Japan are in a peculiarly hard place, since many at home, who do not take the trouble to learn the facts, are criticizing them for not being faithful enough, while many here are justifying their revolt from Christianity, as it is understood in America, by saying that the missionaries are too faithful in preaching doctrines that thinking men cannot accept.

I have seen most of the missionaries of Japan in their fields of work and I believe that no abler or more consecrated body of men and women, none more loyal to the great truths of the Christian revelation, none more intelligently conservative can be found in the world. They are broad, cultured, strong spiritual men, loyal to Christ and his church, as able as can be found in any profession at home or abroad, worthy of the confidence, honor and sympathy of all classes of Christians in all parts of the world. I write thus strongly because I was not prepared to find men and women of such peculiar strength, lofty character and noble consecration in any mission field. Those at home who presume to criticize such servants of Christ ought to be a great deal surer of their facts than any have yet been who have assumed the rôle of judges.

While there are serious problems in this country arising from the peculiar views of many of the leaders among the Japanese Christians, the great majority both of the ministers and laity are loyal to the Christian faith, and there is an element of encouragement even in the position of those who seem to be departing from what many regard as essential Christianity. The first statement needs no argument. Such defection as theirs is, is not of a large number. As at home so in Japan, in the orthodox churches there are those who do not hold what is traditionally called the orthodox faith. But it must not be presumed that these men are unbelievers, or that their work is wholly destructive. Most of those whom I have met have seemed to me earnest and reverent seekers after truth, men of a nature who will be sure, sooner or later, to find that which they seek. They have had a very different environment from ourselves. Having thrown overboard the multitudinous miracles of Buddhism, they do not readily accept the miraculous in the Gospels and the Acts, having grown up in an atmosphere of Pantheism they do not easily grasp the idea of personality, and they do not generally affirm the deity of Christ, while they do say that he is the supreme authority in matters of religion.

The encouraging feature in what may be termed the revolt from orthodoxy in Japan is that so many men are doing some downright, earnest, honest thinking. Of such there is little reason for discouragement. Sooner or later they will come into the light. It is the men who never honestly face the fundamental problems, who accept what others tell them without question, who are most likely to hinder the kingdom. The thorough thinker will sometime reach truth; he who is not thus brave may be driven by every changing wind. The leaders in Japanese liberalism seem to me to be brave and sincere, though sometimes rash and immature. In what I have written I

have spoken only for myself and not for the deputation. It is possible that in some respects my brethren may differ from me, but hardly, I think, in the positions assumed in this letter.

A great work has surely been started in this empire; noble men and women have consecrated themselves to its advancement, and there are here many evidences of a positive, vital and growing type of Christianity which will be as distinctly national as the Greek and Roman types in the early church and as positive as all must be when Jesus Christ is accepted as sovereign in the ethical and spiritual spheres.

So much may be written without expressing any opinion as to what may be the result of the deliberations of the deputation on the questions at issue in the American Board's missions in Japan.

Kyoto, Japan, Oct. 21.

THE CITY OF ATLANTA AND ITS EXPOSITION.

I.

BY G. P. M.

As you leave Hamburg, S. C.—scene of the bloody massacre of Negroes in which the Tillmans were said to be leaders—cross the Savannah River and enter Georgia, you at once realize that you have reached a State which is more thrifty, progressive and civilized. Broad and Green Streets in Augusta, Ga., are thoroughfares that are well worth seeing, in which the citizens justly have pride. The great canal which taps the Savannah River and furnishes a never failing supply of power to the great cotton cloth and yarn manufactories is not only a masterly engineering work, but a source of large revenue to the city, it being owned by Augusta and not the profitable speculation of grasping individuals. Advocates and opponents of municipal ownership of natural monopolies would do well to study the record made by the thrifty, wide-awake city of Augusta.

From Augusta to Atlanta you pass through upland country, beautiful in its wealth of timber, its cotton fields, its orchards and its signs of prosperity. The cabins of the Negroes, the village stores, the railway stations are indicative of a greater degree of comfort and a higher type of civilization than the same things exhibit in the Carolinas, and the culmination of it all is seen when you enter Atlanta, the State capital, the great railway center, the busy manufacturing hive, the site of the Cotton States Exposition. Hither have flocked many of the more ambitious and energetic of the Southern youth. Hither have come not a few Northerners in search of wealth. It is a town where the *nouveau riche* run riot, and conventional Southern standards of aristocracy have not that weight which they have elsewhere.

Never did a Southern city show such enterprise, skill and courage as Atlanta has shown in creating the Cotton States Exposition. The methods adopted to secure the necessary funds have been irreproachable and reflect great honor upon the community. The attitude of the managers toward Sunday opening, bull fights and other devices of the devil has been one of hostility, and shown a conservatism which goes far toward justifying the claims of those who assert that the South is more true to some American ideals than the North. However, the manager's tolerance on the Midway

Piaisance certain shows that, if they conform to the pledges made by the "touters" outside, deserve to be blasted with the beam of divine wrath.

To enter Piedmont Park and study the exposition you travel for two miles out through the choicest residential district of the city. Judged by the exteriors of the homes there is little that is distinctively Southern. Here and there, especially in the older part of Peachtree Street, one sees a house whose pillars and verandas are of the Southern type, but most of them are new and Northern in style.

Piedmont Park is a natural amphitheater which the exposition authorities have utilized effectively for the disposition of the buildings and attaining pleasant if not phenomenal results. Though falling far short of the symmetry and beauty of the White City at Chicago, the total effect produced is pleasant, and a certain degree of harmony and unity of design is apparent. The best architectural results have been attained in the Fine Arts Building and the Woman's Building; the United States Government Building escapes being the monstrosity that Federal buildings too often are, and none of the other main buildings seriously offend the critical eye.

One soon discovers, after a superficial survey of the buildings and exhibits, that the features of the exposition best worth study and most calculated to educate are: (1) The splendid, scientifically arranged exhibit of the United States Government, with its revelation of the material resources and administrative methods of the nation. (2) The Southern State buildings, with their displays of varied mineral and timber wealth, their tempting array of fruits and cereals, and their educational exhibits. (3) The building set apart for the display of the handicraft and brain product of the former slaves.

(4) The comprehensive displays of some of the great railway systems that traverse the South, indicating not only the rapid advance toward perfect service which they are making, but also the varied resources of the States which they traverse and the inducements they offer to immigrants. (5) The manufactures of the South; the proportions and significance of the competition which Southern cotton mills, Southern iron and steel mills, Southern manufacturers of agricultural implements, etc., are entering into with New England cotton mills, Pennsylvania iron works, and New York and Illinois makers of farming implements, and the superior resources of the South in competing for the trade of the future in these products with the Central and South American republics. (6) The exceptionally fine display made by Mexico and the creditable display of Costa Rica, Argentine Republic and Venezuela, which cannot but open the eyes of all who see them and do much to foster closer commercial relations as well as aid in educating the South to adopt a political creed which makes America for Americans its cardinal doctrine.

As at Chicago, so at Atlanta. Women by their energy and executive ability, by their taste in designing and their skill in furnishing a beautiful woman's building, and by the able discussions and addresses on all the many aspects of woman's life today which have been set forth each day in Assembly Hall, have once more demonstrated—and this time in the conservative South—their utility and indispensability.

It would be quite difficult to overestimate the significance of much that has been said and done in the Woman's Building since the exposition opened. Seed has been sown by radical Northern women which has found receptive soil in Southern women's hearts, and in fact no phenomenon in the South today is more apparent or significant than the emergence of the Southern woman from her former limited sphere and her assertion of her intention hereafter to be a factor in shaping legislation, stimulating the development of literature and effecting educational reforms.

THE PASSING ON OF SAMUEL FRANCOIS SMITH, D. D.

"AND HE WAS NOT, FOR GOD TOOK HIM."

BY HARRIETTE KNIGHT SMITH.

Seated in a railway coach, amid the hurrying, bustling city crowds of eager travelers, at eventide of Nov. 16, the great All Father whispered his home summons into the ear of this servant who had so long walked with him, and with a single gasp, the lifting up of his hands, he was ushered into the presence of the innumerable throng of the redeemed.

Seventeen years and twenty-seven days beyond the allotted measure of man's earthly life were granted to Dr. Smith before the silver cord was loosed, yet they were not years of weariness and pain, but of lessened cares, foreign travel (largely in the interests of American missions) and of congenial literary labor.

Dr. Smith was one of the remaining trio of Harvard's great "Class of '29," and on the day of his death had entertained at his home his venerable classmate, Rev. Samuel May, D. D., and accompanied him to the Boston & Albany Station within two hours of his own departure from earth. With a sermon in his pocket, which he expected to preach on the day following, his traveling-bag at his feet, he seemed at eighty-seven years of age as vigorous and comfortable as a person of sixty.

At the time of the Testimonial which New England bestowed upon him last April, it was my privilege to review for *The Congregationalist's* family the leading events in the life of Dr. Smith, and, as I now recall the happy hours spent with him in gathering from his own lips the facts which I attempted to weave together, I am most deeply impressed by his grand modesty. "If you will close your eyes and turn your head and try to forget who is speaking to you, I will answer your questions, my young friend," he said to me, "since I find it most unnatural to be telling any one of what the world would term my successes, but which are simply the dear Lord's leadings; it seems so like boasting even as I realize that in and of myself I have done nothing."

In just this spirit of humility he stood before the immense Music Hall audiences, afternoon and evening, wearing on his coat the bunch of violets sent him, through Governor Greenhalge, by the far-away school children of Washington, and interested in the exercises of the Testimonial, as he later told me, mainly as he felt it "would emphasize good citizenship and American patriotism." "I should never have presumed to think that I could write a national anthem," he told his listeners, but his heart-song for his native land, being a song of

action and of divine guidance, has become a great epic.

As the years roll on Dr. Smith's verse will hold a larger place in our national literature, especially his hymns: My Native Land, As Flows the Rapid River, The Morning Light Is Breaking, The Prince of Salvation in Triumph Is Riding and his noble memorial poem to Abraham Lincoln, which includes this strong stanza:

Brave, self-reliant, wise,
Calm in emergencies,
Steady, alike to wait, and prompt to move;
In council great and safe;
Prudent to plan,
Righteously to deal with sin,
Prone less to force than win,
Strong in his own stern will, and strong in God,
Conquering alone to bless—
A loving man.

Since April Dr. Smith has been exceedingly comfortable physically, and has responded to many invitations which afforded him great pleasure. Notable among them was the writing of a poem and the reading of the same at the Christian Endeavor Convention in Boston. Thousands of the present generation of Endeavorers will recall, as one of their greatest delights of the convention, the privilege they then enjoyed of singing with the immense audiences, and in the presence of its venerable author, "My country, 'tis of thee."

Dr. and Mrs. Smith planned to leave their home on Wednesday of week before last to pass the winter with their son in Davenport, Io., and in anticipation of this visit Dr. Smith, four days previous to his passing on, spent the day with his only and beloved sister, Mrs. Susan E. Parker of Boston Highlands, a lady now in her ninetieth year. "Brother and I have been sitting toge'her in heavenly places," Mrs. Parker told me that evening, adding, "I am sure we never before felt so keenly the pangs of a parting; I scarcely expect to be here when he returns next May." One has been taken and the other left, but not the one who expected the summons. To a friend who called upon him during his last week here Dr. Smith said:

I've been all day with God, all day.
All day with God,
I see the glory of his face
And bow in faith to his high will.

Given a June sky with a balmy September atmosphere in the season we call bleak November, and one has nature's interpretation of the twilight hours and funeral day of Dr. Smith. All business places in Newton Center were closed, while the stars and stripes were at half-mast on common, school building and many of the private residences, while in the beautiful First Baptist Church lay so peacefully all that was mortal of him who for more than twelve years had been the poet and under shepherd of this important flock, and a worshiper with it for over fifty years—an ideal citizen clergyman.

Eight hundred can generally be seated in this edifice, but more than a thousand persons were under its roof for these services. Very faintly the organ breathed forth the strains of America, as up the aisle, leaning on the arm of son and grandson, came she who for sixty-one years had been dearer to the poet than life itself—"My blessed wife," as he proudly called her. Children and grandchildren, also, were present, while the circle of near and dear friends included the entire congregation.

Tender passages of Scripture were read by the Rev. D. L. Furber, D. D., for over a half-century the neighboring pastor of the Congregational church. Then Pres. Alvah

Hovey of Newton Seminary delivered a loving, discriminating eulogy, after which, "How firm a foundation" was sung, a prayer, and "O Paradise," beautifully rendered, followed by the reading of Dr. Smith's hymn, To Die Is Gain, by his long-time friend, Hon. Henry S. Washburne.

The strength and beauty of Dr. Smith's character were perhaps all unconsciously symbolized by two gifts from widely remote organizations; the clergymen of Philadelphia, Pa., placed a lovely wreath of violets over his heart, while a Massachusetts Grand Army Post draped the casket in an exquisite American flag of silk texture—modesty and heroism in the Master's service were here so fittingly typified.

Could Samuel Francis Smith speak to Americans from the Silent Land a century hence, we wonder if he could more forcefully emphasize the message of his life than he has in a poem he has left us, which is so true to the ideal of his existence that I leave it with the reader.

PASSING ON, PASSING UP.

Passing on, passing up to the platform of life,
Its honors, its trials, its glory, its strife;
Passing on, passing up, as day follows day—
Passing on, passing up, and then passing away.

The honored, the cherished, the good have passed on,
Like morning stars, lost in the glow of the sun;
The soul on their virtues, in safety their fame,
No stain on their record, no blot on their name.

The silver-tongued prophet sleeps silent aside;
The statesman lies low in his manhood's young pride;
Our comrades in toil have passed on before—
Passing on, passing up to the heavenly shore.

Still the flag of distress in our sight is unfurled;
Still waits for the sickle the field of the world;
Still high on the tower where the herald has been
Is emblazoned the call, "Wanted, Christians, and
Men"!

O men for the times! with hearts and with hands,
Go toll where the Master your labor demands;
And faithful, toll on, till the close of the day,
Passing upward and onward, and passing away.

CURRENT THOUGHT.

AT HOME.

Ex-Pres. Harrison in the December *Ladies' Home Journal* says: "God has never endowed any statesman or philosopher, nor any body of them with wisdom enough to frame a system of government that everybody could go off and leave. To pay taxes and to submit to the laws are far short of the whole duty of the citizen. A government is made strong and effective both for internal and foreign uses by the intelligent affection of its citizens. . . . Salvation Army methods seem to be needed in politics—moral reforms. . . . A greater reverence for law is a sore need in this land of ours. . . . The man who participates in or apologizes for the blowing up of a saloon ought to be held *criminis* in the retaliatory crime, the blowing up of a church. . . . A lynching brutalizes those who take part in it, and demoralizes those who consent to or excuse the act. Crime is not repressed but stimulated."

We printed last week the heartless, brutal comment of the *Epworth Era*, organ of the Methodist Episcopal Church, South, on the lynching question. The *Northwestern Christian Advocate* says that not only is the organic union of Methodism imperiled by such utterances, but "fraternity is in some danger if the *Era* correctly expounds its conditions." The *Advocate* says: "Men who lynch a race with the toleration of public opinion must have been cruel masters, and the South is constantly suggesting that sound conclusion to the whole world. If they were not cruel, the Southern white man has recently degenerated as much as has the Negro. May God help both of them! Northern teachings tend to elevate the Negro. We have not taught social equality to either white or black in the North or South. Every man, white or black, must make his own social position. We have

preached the Negro's equality before God's law and man's political justice. The Negro is a man, and if he is degenerate he needs and is entitled to the white man's aid, just as white needs and is entitled. Our church in the South includes 275,000 colored people, many of whom are in our own Epworth League. They are our brethren. They are not 'darkies' nor 'niggers.' They are Christians. They are struggling to rise, and all good men and women will aid them to the utmost. We condemn the *Epworth Era*'s cold-blooded treatment of the subject in hand, and we hope it will be deprecated and rebuked by the Southern church."

The *Church Standard* (Protestant Episcopal) admits that the episcopate of that church "is an elected ecclesiastical aristocracy, and its members would have to be more than human if they did not share the tendency of all aristocracies to regard the advancement of their order as synonymous with the well-being of the state. The training of our own episcopate for the last one hundred years has quite naturally and rightly proceeded on that presumption."

The Standard discusses the partition of Turkey and the beneficial results that would follow. "It would mean much to science if Turkey should cease to be—unspeakably much to archaeological and Biblical science. The Government of Turkey controls the majority of the Biblical sites and districts where material lies hidden of value to the student of the Bible and of ancient history. Exploration and excavation are now made as difficult and as costly as possible to the scholar. The Turk will do nothing himself nor let any one else do anything for which he is not himself well paid. Great tracts of the East under Turkish rule are in utter disorder, when Occidental authority would produce order in a fortnight and open opportunities to the Biblical archaeologist which are simply overwhelming. What light on the Bible lies hidden under the Turkish bushel!"

ABROAD.

The Japan Mail of Oct. 18 published a contribution, The Problem of High Class Education by Missionaries, calculated by its author to bring discredit on the Doshisha and the American Board missionaries and embarrass the labors of the deputation now in that country. It contained such statements as these: "When, some years ago, it was decided to make the Doshisha a university, it was plainly perceived by the Japanese promoters of the scheme that the adoption of this measure would involve the thorough secularization of the education to be imparted in the institution. The forecast has been verified to the satisfaction of the general Japanese public. . . . A Buddhist priest is allowed to address the same students who, an hour previously, were sitting at the feet of a Christian missionary. . . . It is said by persons in a position to know that the Japanese leaders of thought in the Kyoto University (the Doshisha) are either Unitarians or skeptics in heart if not in profession." To this contribution Rev. Dr. D. C. Greene replied the following week, denying many of the implications of the writer, but admitting "that the secularization of the Doshisha has gone far enough to cause much anxiety to its friends," though not to the degree indicated by the critic. "It is not true that Christianity and Buddhism are placed upon the same plane, as the article seems to imply. . . . Whatever the future of the Doshisha may be, and I believe it is to have a future worthy of the hopes and prayers which have centered in it, it certainly has had a history in which every one connected with it may take pride. Even from a missionary point of view it has been a grand success."

A man can do without his own approbation in much society, but he must make great exertions to gain it when he lives alone.—Sidney Smith.

Semi-Centennial of Shawmut Church, Boston.

A Joyous and Successful Jubilee Week.

Last week, marking as it did the completion of the first half-century of its life, was celebrated by Shawmut Church, Boston, in a way that did credit to its honorable history, drew closer together those at present enrolled in its membership, and gave a new momentum to the work that still confronts it. The program was a happy blending of the formal and informal elements which, when properly mixed and proportioned, guarantee the success of such an anniversary.

The festivities began Wednesday evening, when a historical address was delivered by Hon. Charles Carleton Coffin, extracts from which are given further on. The salutations of the commonwealth were extended by Lieutenant Governor Wolcott with his usual graciousness, and Edward Everett Hale spoke pleasantly and tenderly from the point of view of an old-time neighbor. It fell to Dr. Quint to phrase the greetings of the Congregational sisterhood in general, while Rev. D. W. Waldron brought the congratulations of the City Missionary Society, which was instrumental in forming the organization.

Thursday evening brought what might be considered the main social occasion of the week, which took the form of a reception to the past and present pastors and their families, as well as to the pastor's assistants, Messrs. Cate and Beale. Between 400 and 500 persons were present, and cordial indeed was the interchange of greetings. Three of the four original members received with the pastors, and many former members came back to their old spiritual home to renew the memories of other days. Nearly the entire evening was given up to personal conversation, and the hum of many voices, the serving of light refreshments and the tasteful floral and table decorations made the occasion a joyous one. The only speaking was the address by Dr. Griffis, who had slipped away from his Ithaca parish to spend a single day with his old people, and they could not let him go back without hearing his voice again in public. His was a very tender and felicitous utterance. He dwelt chiefly upon the unity of the life here with that hereafter, and the permanence of spiritual fellowship.

The charm of the Friday evening prayer meeting lay in having a large number of brief addresses from more than a dozen of the early members whose church affiliations are now elsewhere. They gave tender and delightful reminiscences of revival seasons, or of Sunday school and missionary occasions when the large edifice was filled to overflowing. R. H. Stearns, a former deacon, said that a young man can hardly have a richer experience than that which he gains as a Sunday school superintendent. Deacon S. C. Wilkins, one of the four original members, pictured the devotion of one of the pioneers, a Kilby Street merchant, who regularly left his business Saturday afternoons in order to trim the lamps, arrange the settees and perform other janitor service in the little room in which they first worshiped. Mr. A. S. Lovett, who is something of a Puddfoot in oratory, gave a racy account of scenes both pathetic and humorous and also paid an affectionate tribute to Deacon Wilkins, which elicited a round of applause rarely heard in a prayer meeting. C. B. Botsford read an original poem and copies of the poem written by Gen. H. E. Carrington, who was one of the speakers for the twenty-fifth anniversary, were distributed at the close of the service.

Dr. Webb's sermon on Sunday morning was reminiscent, tender and appropriate to the Lord's Supper, which immediately followed it. At the Sunday school in the afternoon addresses were made by former superintendents, including Messrs. W. F. Whittemore, M. F.

Dickinson, Jr., and A. S. Lovett. The large audience-room on Sunday evening was filled, and included many from neighboring churches. Admirable brief addresses were made by Dr. W. L. Perin of Shawmut Avenue Universalist Church, Rev. C. G. Ames of the Church of the Disciples, Rev. Robert McDonald of the Warren Avenue Baptist Church, Rev. P. M. McDonald of St. Andrew's Presbyterian Church, Dean M. D. Buel of Boston University, and by Revs. Drs. N. Boynton, C. H. Beale, A. E. Dunning and G. A. Gordon. The anniversary services closed with fitting words by the pastor, whose heart must have been warmed by the evident esteem and affection with which he is regarded by all the speakers and the churches which they represent.

The musical element in all the services of the week was conspicuous for its appropriateness and beauty, being under the direction of the organist, Mr. H. M. Ducham; and the devotional parts were an important fea-

ture, and its progress up to the time of the Civil War graphically sketched. Mr. Coffin then said:

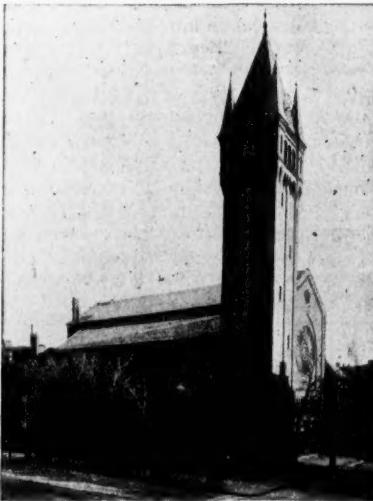
Amid such turmoil Shawmut Church entered upon its new era of service and growth. The redemption of the marsh land of the South End, the opening of Tremont Street as a thoroughfare and its adjacent streets, the rapid increase of population were favorable to the growth of the church. The lofty patriotism of the newly installed pastor, his sympathy with everything promotive of the welfare of his flock, his manly preaching, brought eager listeners to the house of worship—so many that the house seating 700 was found to be too strait to accommodate the rapidly increasing congregation. Although the people were making great sacrifices to aid in carrying on the work of the Sanitary and Christian Commissions with the armies and in the hospitals, although taxes were becoming more burdensome, they subscribed liberal amounts of money to erect this house, which was dedicated to the worship of Almighty God, Feb. 11, 1864. Though seating 1,500 people it was found to be none too large to accommodate the congregation attracted, not by any ornate architecture in the building, not by the beauty of the rose window in its southern gable, or the comfortable sittings, but by the earnest and forceful presentation of religious truth from the pulpit and the strong personality of the pastor. Morning and evening found this audience-room filled with eager listeners. The pastor endeared himself to the people by his kindly interest in their affairs. The humblest parishioner received gracious welcome, not only from the pastor but from his devoted wife.

How many a poor one's blessing went
With her beneath the low green tent
Whose curtain never outward swings.
Her large, sweet, asking eyes
Now bathed within the fadeless green
And holy peace of paradise.

The pastoral relation continued for an even quarter of a century, the resignation of the pastor being made Oct. 4, 1885. On the following Nov. 10 Dr. Webb was made pastor *emeritus*. During his ministry nearly 500 names were added to the roll of church membership.

It is not an undue exaltation of Shawmut Church to say that in influence and liberality no church in the city surpassed it during the twenty-five years of Dr. Webb's pastorate. During the closing years he was assisted by Rev. Robert West about one year and by H. H. Kelsey from Sept. 1, 1882, to July, 1884.

The church, although established for the spiritual needs of man, like all other organizations is subject to the laws which govern change in material things. In 1842, when the prayer meeting was held in Deacon Wilkins's kitchen, pretty much all that now constitutes the "South End" of Boston was marsh land and what now is known as the "Back Bay" was the mill pond of the Boston Water Power Company. Vessels loaded with coal and lumber discharged their cargoes here and there along the water front. The growth of the city necessitated the filling of the mill pond, and day and night the dump cars of the Boston & Albany Railroad removed the Wellesley hills to the locality, and Commonwealth Avenue and its adjacent streets rose above the waters. It was a natural sequence—the removal of well-to-do citizens from the South End to such an attractive locality. In the heart of the city trade was crowding upon the residential section and the Old South and the Central Church in Winter Street were compelled to remove to the Back Bay, as were the churches of other denominations. Under such conditions there could be no exemption to any church from influences affecting its prosperity. Families which had filled the pews of this edifice became residents of the



ture also. The committees of arrangement fulfilled their duties efficiently, demonstrating the ability of Shawmut men and women to project and realize anniversary exercises on a large and inclusive scale.

MR. COFFIN'S HISTORICAL ADDRESS.

Mr. Coffin's address was a careful and vivid presentation of the salient events in the life of the church since Jan. 6, 1842, when a little company gathered for a prayer meeting in Deacon Wilkins's kitchen on West Dedham Street. He pictured the physical features of that section of Boston in the early forties, and then described the inauguration of Sunday evening services, at which pastors of city churches preached successively. He dwelt particularly upon the magnanimity and substantial interest displayed by Austin Phelps, the pastor of Pine Street Church, the nearest neighbor to the new enterprise, who generously spared a large number of his own flock to become the nucleus of Shawmut Church. The co-operation of the City Missionary Society in the purchase of a lot of land was acknowledged, and the labors of the first pastor, Rev. G. A. Oviatt, recognized. Incidentally, Mr. Coffin referred to the assistance of the City Missionary Society as a noteworthy illustration of the need of a central organization endowed with corporate powers to survey the field in a great and growing city and take possession of vantage ground.

The circumstances attending the recognition of the church by council were then nar-

Back Bay and removed to the suburbs. The pastor, who for two decades had seen an overflowing house, beheld with sorrow beloved members of his congregation take their departure before the rounding out of his quarter of a century of faithful service.

Under such conditions, with diminished revenue and a lessening congregation, Rev. William E. Griffis, pastor in Schenectady, who had rendered efficient service in Japan in establishing schools, who had given to the public the most reliable information in regard to the Mikado's empire, a scholar of rare attainments, accepted the pastorate and was installed April 15, 1886. From the erection of the first edifice in Shawmut Avenue the pew-holders had constituted the parish. It was a family church, but families were taking their departure and the congregation was becoming individual rather than collective. The new pastor, discerning the trend of things, earnestly desired that the revenue should be derived from voluntary contributions and free sittings, rather than from pew rents. It is not to be wondered at that families who for two decades had occupied the same seats could not see their way to surrender their long-time privileges and property, but preferred to continue to occupy their own pews. The new pastor was as powerless as his predecessor had been to stem the ebbing tide. One by one men who had been pillars in the church, who had made liberal contributions to its treasury, took their departure. The blighting influence was not confined to this church alone, but was felt by the churches of the South End irrespective of denomination. Under such discouragement, Dr. Griffis began and for seven years continued his faithful ministrations. His resignation and removal to another field of labor was deeply regretted by his brethren in the ministry, not only of our own but of all denominations. One of the leading newspapers in an editorial spoke of his departure as an irreparable loss. He resigned the pastorate December, 1892.

The removal of other families, the changes from homes to boarding houses at the South End, at last made it clear that Shawmut Church to live must no longer expect to obtain revenue from taxes upon its sittings, but must be supported by voluntary contributions; that the design of this church must be that of ministration largely to the temporary resident, the young men and women from the country, students, clerks, those who had no permanent home. Many were the misgivings as to what would be the outcome of such a change, but it was apparent that no other course was possible. It must be entered upon, as the time was not far distant when Shawmut church would close its doors. With many forebodings as to the result the change was made, the proprietors of pews with great unanimity joining in the movement.

Nearly three years have passed since then. No longer are there apprehensions of failure. An increasing congregation and no falling off of voluntary contributions are the gratifying results. Far more than this has been gained. No longer is there any appraisal of sittings. Money values have disappeared. The threadbare coat and the new garment from the tailor's hands may be seen side by side. Fashion, with its munificent breadth of sleeves, extends hearty Christian fellowship to her whose necessities compel the wearing of last year's cloak. The atmosphere within these walls is Christian fellowship in its broadest significance to all, irrespective of social condition.

It has come to pass that men and women, breathing such an atmosphere, are ready to make some contributions to maintain religious services. It may be but a nickel, but with the nickel are the desires of the giver for the prosperity of the church. So admirably has the new method worked that few, if any, would care to return to the former regime.

Upon the resignation of Dr. Griffis a unanimous call was extended to Rev. William E.

Barton of Wellington, O., who was installed March 2, 1893. It goes without saying that, during the two and one-half years of his pastorate, he has not only won the love and confidence of this church and congregation, but the respect and esteem of the entire community. He is not only the beloved pastor, but the honored Christian citizen, interested in everything that can promote the well-being of his fellowmen.

The services in this house have been truly religious. The gospel—the good news—man's relations to God and to his fellowmen, the exaltation of Jesus Christ as Saviour and Redeemer, have ever characterized the preaching of this pulpit. The musical service has been the devotional hymn and the uplifting anthem, never the opera. The parts performed by soloists and choir in public worship through all the years have been helpful and inspiring. The diapasons of the unrivaled organ have been employed—never more effectively than at the present time—in making the service of song acceptable.

Not only has this church sustained its own services, but for a third of a century, in connection with the city missionary society and the ministrations of Rev. D. W. Waldron, it has sustained regular Sunday services in the chapel, erected on Harrison Avenue. Through all this period members of this church and congregation have been constant in their attendance upon the branch Sunday school as teachers; the relations between the home and branch school have ever been most cordial. Many additions to the church have been made from the branch as well as from the Sunday school.

The benefactions from the beginning have been liberal. The aggregate contributions for maintaining the church during the half-century probably exceed a half-million dollars. The recorded benefactions are more than a quarter of a million, not including the unrecorded generous contributions by individuals to schools, colleges and other benevolent charities. Its gifts were so liberal that presidents of Western colleges came to regard this church as a public gold mine, where anybody and everybody might hunt for nuggets and delve with his pickax.

It is said that the age in which we live is distinguished above all preceding periods by its materialism, but the benefactions of this church show that there are still men and women who place things spiritual above things material. The gifts of other churches, irrespective of denomination, doubtless are on a like liberal scale. The contributions doubtless are meager in comparison with the ability of the Christian public to give of its riches, but the gifts are creditable in contrast to the stinted contributions during the first fifty years of the century. Not till the third decade did the Christian portion of the community awake to a sense of its obligations and responsibilities. Not till the second decade were there any Sunday schools, Bible, missionary or educational organizations, no agents begging contributions.

The ability to contribute undoubtedly was far less than at the present time, but there was little incentive to effort or sense of obligation. A desire to be an instrument of good led Joanna Prince, school teacher in Beverly, to invite her pupils to her home on a Sunday afternoon in 1810 to recite verses from the Bible. It was the beginning of Sunday schools, the beginning of institutional work. Ministers, deacons and gray-haired men shook their heads and questioned if it were not a desecration of the Sabbath to teach a school on that day. In one church it was voted that none except those of good moral character should be admitted to the school. Soon after the establishment of the kitchen prayer meeting in 1842 the Shawmut Sunday school was organized and has continued through all the years.

Since that Sunday when Joanna Prince listened to the prattle of children's voices in

reciting verses from the Bible, all the missionary, Bible, tract and educational organizations have been established. To them all Shawmut Church has given liberally. It has welcomed every movement that could contribute to the well-being of the community.

The treasurer of the church can present in figures the amount contributed, but no human accountant can set forth its benefactions in things spiritual. The world is feeling its influence, not only here at the South End, but all over this republic. On the plains of the great West, in the Negro colonies of the South, amid the mountains of Tennessee, in the prairies of Minnesota, in Utah and Oregon, struggling churches and feeble colleges have received new life. Its helpfulness has been felt amid the mountains of Armenia, now drenched with the blood of the thousands slain by the sword of the Turk. Westward, beyond the Pacific Ocean, where the young queen of the Orient is rising from her long seclusion as the world's hermit nation, amid the pines and palms of Japan, Shawmut Church has bestowed its special benefactions. From these doors eight young men have gone forth to preach the everlasting gospel. Supported by the young ladies of this church, Miss Wheeler, in Armenia, and Miss Brown, in Japan, are making their influence felt in everything pertaining to a Christian civilization.

DRS. HERRON AND STEVENS ON THE KINGDOM OF GOD.

The exceptionally large attendance at the Boston Congregational Club last Monday evening was due largely to curiosity regarding what might be said by Dr. Herron, who has been speaking in this vicinity every day for the last ten days. His main work has been a series of afternoon lectures on the social nature of religion, but in addition to them he has been speaking at various clubs and at one or two labor organizations.

Defining the idea of the kingdom as a righteous social order, Dr. Herron interpreted it as practically manifest when love shall become the actual law under which all human life shall be brought. This, in his opinion, means "broad communistic basis of some sort—not a mechanical but a spiritual communism. Most of us today proceed on the theory that self-interest is the great law of human life, but if we enter into Jesus' idea we shall go to our business with the purpose of taking as little from it as possible for ourselves, and contributing as much as possible from it to the common good."

Dr. Herron did not specify as to the exact form which such self-sacrifice would take, but contented himself with saying that the principle when once generally adopted would effect a general reorganization of society. Only as a man realizes his social responsibility does his own individuality become invested with any personal worth.

Dr. Herron discerned in the church of today an awakening to the social obligations, while in the business world competition is no longer workable and the doctrine of private property carried to its present extreme is virtually abolishing private property. "We are not here," said he, "to preserve the existing order of things, but to establish the Christ order."

Professor Stevens's contribution to the discussion of the topic was largely an unfolding of the Biblical idea of the kingdom, starting with the rise and growth of the Messianic hope. This, after a time, narrowed into formalism. But when Jesus came he gave the idea universality and spirituality. Dr. Stevens then described the qualities which mark one as a member of the kingdom.

Rev. Dr. John H. Barrows has resigned the pastorate of the First Presbyterian Church of Chicago. He proposes to go to India for a visit to inaugurate there the Haskell professorship.

The Home

THE THANKSGIVING GARDEN.

BY IDA WHIPPLE BENHAM.

I said, "I'll save my garden
Till the dear Thanksgiving comes—
The pinks, the phlox, the hardy stocks,
The fringed chrysanthemums."
I weeded them, I watered them,
And when the skies were bare
And winds were hushed on frosty nights
I covered them with care.

My merry neighbor laughed aloud:
"There will be tears," he said;
"Some frosty morning you will wake
To find your garden dead."
"No matter," said his gentle wife,
With something like a sigh,
"Though she should fail and frost prevail,
'Twill do her good to try."

O brightly beamed the morning
Of the dear Thanksgiving Day;
Black frost was in the valleys,
But my garden bed was gay.
I gathered phlox and pinks and stocks
And many blossoms more
And sent them on an errand
To my merry neighbor's door.

He smiled across the garden wall,
Across his shoulder, she;
"I said the frost would nip your flowers—
I see they're nipt," quoth he.
"A gentle triumph bravely won,"
She said with beaming eyes,
"Love shames the chill, declining sun
With bloom that never dies."

In a sensible article on the decoration of rooms, in the *American Kitchen Magazine* for November, the writer makes a strong plea in favor of arranging the living rooms with a view to freedom of motion. She says: "A tea table, with precious and fragile china, set right across the direct route from the piano to the bookcase is out of place. Bric-a-brac placed upon table or shelves, where a sudden movement of the hand or the unexpected whisk of a wrap would send it to destruction, is an impudent restraint upon the freedom of humanity. The woman who is content to pick her way continually among her furniture, and mind her elbows for the sake of her vases, will find herself ultimately bound hand and foot—a slave to things." And the situation is even worse for the luckless visitor or caller who inadvertently shivers to atoms some cherished possession. There is no comfort where there is excess of care, and the living rooms, by all means, ought to be places of rest and enjoyment.

FROM PRINCIPLE.

BY MARY GORDON.

As one sat in the sessions of the annual meeting of the Woman's Board of Missions, held in Boston recently, one could not help comparing the motives presented and the general atmosphere of the meetings with the missionary gatherings of thirty years ago. There was an absence of that excited sympathy which used to be called forth by the old speakers who showed us the car of Juggernaut passing over prostrate forms, the Ganges swallowing the babe, the widow burning on the pyre, and startled us with estimations of the number of wretched beings hourly passing into eternity. There was also no appeal to that enthusiasm for the heroic which was formerly often aroused by details of the privations and

sufferings of missionaries. There was a poise, a reasonableness, a vigorous calmness, if we may use the expression, which can have place only among people acting from settled principles and deep common convictions. The appeal to sentiment and feeling was absent, the appeal to principle was in the very atmosphere.

We wish the tone of this meeting might become general in all similar gatherings. It indicates healthful growth, and corresponds to that ripened period in the child when he ceases to be pleased and attracted by gaudy colors. The romance and fascination of the remote is fast vanishing from missions in our easy and constant intercourse with the ends of the earth, and those who are trusting to it are destined to find their prop gone. We should not take up missionary work because our feelings have been wrought upon, or our sympathy aroused by the story of the privations of some individual worker, but because we believe that whatever good points other religions may have the Christian religion is the best one for any woman, whether she sit in a kraal, a zenana, a London tenement house, a New England farmhouse or a Newport villa. We need enthusiasm, not for some particular person, but for the spirit of Christ. We need a broader comprehension of what it does for character, a deeper conviction of its necessity in every life, a firmer faith in its power to transform. If Christian women realized this, we should less often have the despairing question, "How shall we awaken interest in missions?" The command to spread the message of Christ was not conditioned on our previously "getting up our interest" in some special feature of the work.

Perhaps our ardor may have been a little checked by the recent free criticism of missions and particularly by the attitude of some of the Japanese churches. But a wise man learns from his most bitter and unsympathetic judges. It would be a sullen scholar who, when a different method was suggested for solving his long problem, should fling his slate away and decline to pursue mathematics any further. Methods of presenting truth are ever changing in our own land, and we want for our mission work the benefit of every fresh and helpful point of view. We are not childish enough to lose our courage, or our faith in the power of Christianity, because the Japanese do not wish to become Congregationalists, Presbyterians or Episcopalians. In striking ways they have shown in the past year that not what we call civilization but the spirit of Christ has really taken hold of them. This and not our denominational peculiarities is what we have been working for.

Let us then renew our efforts for missions on the broadest and most reasonable Christian grounds. We do not care to change our Indian or our Arab sister's costume, which is often more graceful and healthful than ours, nor her customs, though we know them to be unpractical. We want to put the Christ spirit between her and her husband and children. We want to lift from her the cloud of superstition, which is darker than we in our enlightenment dream, and show her that it is not the "evil eye" of a demon which is tyrannizing over her, but the loving eye of a Father, smiling on her life even through its inexplicable sorrows. And we want to see her step into the spirit world reverently

clasping his hand who came "to deliver them who through fear of death were all their lifetime subject to bondage." The interest of what thrilling story could equal the joy of doing this?

"THANKS TO HENRY GEORGE."

BY CAROLINE S. VALENTINE.

Marianne Whitney, left an orphan and poor, thought herself fortunate to obtain the position of librarian in a Boston library. Being shy and retiring she had few friends, and the books which surrounded her became her friends and companions. She sometimes wondered, when reading of the adventures of some charming heroine, whether she might not love and be loved in turn, but this seemed improbable.

Few men came into her library, so when one day a stranger, a large, kind-looking man, with bushy light whiskers, ruddy cheeks and keen, clear eyes, entered, she regarded him with interest. Asking for Henry George's *Social Problems*, he settled himself to read, occasionally nodding approbation or frowning in disapproval of the book's contents. Suddenly he looked up and caught Marianne's eye, and a frank, honest smile lit up his face and, rising, he went up to her.

"It is good, very good, but some of his ideas are not practical," he said, pointing to the book he held. He spoke in broken English enough to betray his German birth, but his voice was sweet and melodious.

Marianne had read the book with much pleasure and was glad to hear some one express his views on it, so the conversation that followed was long and interesting, and did not end until many points had been thoroughly discussed. Presently she glanced up at the clock and was surprised to find that it was six o'clock.

"It is closing time," she said, "the afternoon has flown."

She reluctantly began putting the books in order preparatory to going home. Looking out of the window, she found it was raining. The sky was blue and smiling when she left home in the morning and she had not brought her rain cloak or umbrella. The stranger noticed her glance and came to the rescue. "I haf my umbrella, miss, if I may make so bold as to offer to see you home."

"O, no, thank you," said Marianne, half frightened and pleased together, longing to accept his offer, not only because the man had attracted her by his kind ways, but for the sake of her dress as well; but prudence and a regard for appearances forbade her.

"I have not far to go and I do not think I will get wet," she said, in troubled tones.

"So," said the gentleman, and taking up his hat and umbrella he left the room.

When Marianne put on her hat and locked the door the rain had not subsided, and as she reached the entrance she hesitated a moment before starting; then her heart beat violently, for out of the shadow stepped her new acquaintance.

"I am Dr. Ludwig, miss. I cannot allow that you should get wet. You must take my arm and I will see you safely home," was his rather peremptory speech as he stood by her side.

"But I live so far," faltered Marianne, making one last effort to resist the pleasing temptation.

"So? Has the distance then grown in the last few moments?" asked Dr. Ludwig, and

there was a twinkle in his blue eyes. Marianne blushed hotly, remembering what she had said, and took his arm in silence.

"Whither then do we go?" queried the doctor, and Marianne answered: "No. 610 Newark Street."

How strange it was! They proved one of the very passages in Social Problems that they had discussed in their talk: "Dwellers in one house do not know those in the next. Tenants in adjoining rooms are utter strangers to each other."

"Ach! Is it indeed so? Then we are neighbors truly," cried the doctor, joyfully, "for that is my home."

Neighbors! That made it easier, and before they had reached their mutual home Marianne had forgotten her scruples and her timidity and had told the sympathetic doctor much about her lonely life, and he had told her of his professional work, which seemed to be among the poor. This was the beginning of a happy friendship, something so new and strange to Marianne that she simply took the happiness it brought without stopping to analyze her feelings. She often passed the evenings in the landlady's sitting-room, and the doctor evidently thought this little room a pleasant place too, for he contracted the habit of stopping and talking to the two women as they sat at their needlework. The girl never blushed or appeared conscious when the Herr Doctor appeared or gave any foolish signs that his presence was much to her. But every day life took on a sweeter tone and her new friend became dearer and dearer. All unconsciously the librarian had lost her heart.

Winter came on and it was a severe one. Marianne had changed greatly since the rainy day she and Dr. Ludwig first met. She had a brighter, sunnier look; her cheeks had become rosy and her eyes had lost their sad expression. Her lonely evenings were a thing of the past, for the doctor had interested her in some of his poor patients in their vicinity, and she had found much happiness in aiding them. She had little money and could not help much in that way, but many a long, weary hour was passed more easily by her patients when Marianne sat by their side and ministered to them. On the little children she lavished her most tender care. A new chord was awakened in her nature, and the love for them which had lain dormant, now sprang into vigorous life and the little sick ones became her special care. Then her miscellaneous reading came into use, for she could repeat story after story of pixies and water-sprites and good little princesses and wonderful adventures, until the children would almost forget their pain, and, soothed by her pleasant voice, would fall asleep and wander in happy dreams among the strange people and the regions she had told them of.

Marianne herself did not realize how much broader and fuller her life was becoming and how the grace of kind and loving deeds was reflected on her countenance. The doctor knew. He watched her narrowly, but not obtrusively, and saw how her hitherto restrained nature had developed with added opportunity. Often he came upon her by the sickbeds in the evening—the only time she could bestow. To do her justice, it was not the hope of meeting him which took her there. Often she would have concealed herself if possible, for she dreaded to make any show of her good

deeds. But he never betrayed any surprise when he met her and treated her presence as a matter of course. Once he made her heart beat with joy when he ordered her in severe tones not to overwork herself, but go home and sleep. She had other work to do besides, and must not forget she owed a duty to herself as well as to others.

When she looked up to answer him she noticed that he was losing his fine color and was growing thin. She felt a sharp pain in her heart. Her friend was sick, she feared. Going up to him, she laid her hand on his arm softly. "Are you ill, friend doctor?" she asked, trying to steady her voice and conceal her anxiety as best she might.

"Ach nein! I haft no time for that," he said, taking her hand in his own, "it is you who will be sick if you do not haft a care."

Then he told her to put on her wraps and he would walk home with her. It was on this homeward walk that he told her in simple, honest words he loved her and wanted her for his wife. There is no woman living who is not made happy by the revelation of a man's love for her if it is mutual, but to this lonely woman, who had had no one to love her for so many years and never had heard "I love you" from lover's lips, it seemed as if the gates of Paradise were thrown wide open, and when they reached home and the betrothal kiss was given, the flood of happiness rushed over her, almost overwhelming her.

"I fear this joy cannot last," she murmured to him before parting; "it is so great it almost gives me pain."

"My little heart's love, thou shalt never more feel pain if thy Friedrich can keep it away from thee," he answered her, using the tender "thou" which means so much to the German heart.

For two days Marianne lived in a happy dream. She performed her duties at the library mechanically, her mind filled with but one thought—she was loved. The evenings the doctor spent with her in the little sitting-room. The landlady, not knowing of the betrothal, sat with them, but the very presence of the other was to each sufficient. Their eyes spoke love although their tongues were guarded. When they parted the second night, Marianne felt her fears for the doctor's health return. He was looking more worn and pale than ever, and once she fancied he caught his breath as if in pain.

"Friedrich," she said, as they stood alone for a few moments with clasped hands in the hall, "are you sure you are not ill?"

"It is true, liebling, my body is in some pain, which will pass away, but my soul is full of joy, which will never leave me."

With these words he bade her good-night and left her standing by her door with the brightness fading from her face. That night she slept uneasily and had troubled dreams. She thought Friedrich was drifting away from her across a stormy sea and could not hear her imploring him to return to her, but the waves beat higher and higher until his little boat was lost from her sight. In her dreams she wept and when she awoke in the morning her eyes were wet with tears. She felt oppressed and longed to see the doctor, but saw no one as she passed out on her way to the library. Outside the winter sunshine was bright and warm and she tried to throw off her depression and enjoy the morning, but the day dragged. She longed for the evening when she should see him, and yet she felt that

vague unrest. As she passed through the hall on her return home, she met the landlady, who stopped to speak.

"The doctor is quite ill," she said; "the attack has been coming on for some time, Dr. Mays says, and he seems anxious about him."

She was in a hurry and passed on, leaving poor Marianne stunned by the blow. Her strength forsook her and pale and trembling she threw herself on the couch. Her dream came back to her. So this was its meaning! Was Friedrich then drifting away from her just when she had found out how sweet life would be with him? She crept out later to ask for him and heard that he was quietly sleeping. She passed another restless night and awoke with a heavy heart and aching head, longing to go to him, yet restraining herself, for she had been raised in a strait-laced school and had been taught that it was little short of sin to enter a man's room unless he was her dearest and nearest of kin. This man was her dearest, but not her kin. Then began a fierce battle, in which love and conventionality were opposing forces. The battle raged all that day and at night was still undecided, but when on her return home she found he was much worse the inward battle came to a speedy end and love was victor.

"I would like to go with you when you go next to his room, and probably I can help," she said to the landlady, speaking very rapidly.

"O, do not wait for me, run right up; perhaps you can do something," was her reply.

"But will it look well?" faltered poor Marianne, still under the shackles of conventionality.

"He is too sick to think of that," replied the landlady, rapidly, and Marianne, full of fears, passed quickly on. She stood beside his door, trembling and lacking courage to enter. Her light knock brought no response. She tapped again, still receiving no response, gently pushed the door open and stood on the threshold. Crossing the room she fell on her knees at the bedside.

"Dearest Friedrich, I have come to help you get well," she whispered low, her hand upon his hot forehead and pushing away the wavy hair that fell about it. He did not answer, and when she looked at him again she saw a strange, vacant expression in his eyes.

"Bring me Hulda; I want my Hulda. O, my heart's love! Where art thou and comest not to thy Friedrich?" he cried.

Marianne felt sick at heart and faint as he continued to call in tenderest tones for Hulda. Her dreams of happiness seemed to fade away and leave her more lonely than before. She rose from her knees feeling aged and lone. After all he was not hers. He belonged to some other woman and he had deceived her. Suddenly he gave a moan of pain and, forgetting self and everything but that he was suffering, she busied herself in trying to make him more comfortable. After brushing back with trembling fingers the thick hair that hid his forehead, she moistened his lips with cold water and gently smoothed his pillows, until under her soothing influence he fell into a quiet sleep. Then she stole softly away and threw herself, sobbing bitterly, upon her bed. After the first storm was over she looked at the matter bravely. There had been some mistake. He did not love her as he had said, but she would not blame

him. There must have been some mistake. The two blissful days she had had were all that fate had allowed her. Had such a blow fallen upon her before her life broadened out she would have sunk under it. But now it was stronger, and remembering that there were many other suffering souls to whom she could be a comfort, she took up the burden of life again and went even more among the poor and sick. There seemed to be more healing in her touch, although they missed the bright, happy look she had formerly worn. But she went no more to his sick room and ceased to inquire after him when she found he was convalescing, and did not even know he was out again until, sitting alone by the bedside of a little child in a dwelling of poverty, she looked up as the door opened and he stood before her. But what a changed countenance—so thin and sad and what a reproachful look in the blue eyes!

"Am I so soon forgotten?" he asked sadly.

Marianne flushed crimson, then turned pale and struggled to repress her emotions. She rose and, giving him her hand, said, in tones she forced to be calm, "I am glad to see you out again, Dr. Ludwig." The reproachful look deepened and the blue eyes grew dim with unshed tears. Then he drew her to himself and fiercely cried, "Marianne, for Gott's sake, tell me why thou art so cold to me, thy Friedrich!"

Thy Friedrich! Those words recalled Marianne from the blissful dream into which she had fallen with his dear hand in hers again. Had he not said that when he called for Hulda, the woman he loved?

"How dare you, Dr. Ludwig, speak so to me? Go back to her, your Hulda, whom you called for so lovingly in your illness, when I would have given my life to ease your pain."

The doctor stood motionless for a moment with perplexed and confused countenance; then a light came over his face and he laughed softly to himself, even as he brushed away a tear from his eyes.

"Ach, so?" he murmured, nodding his head softly. "That I did not know. Listen, little one, I have a story to relate. It is of a boy and his little sister—so lovely, beautiful and good, and yet so frail. These two were all alone and therefore all in all to each other. The boy worked for her and obeyed her every wish, but alas! little Hulda grew more and more as the angels, until one night, as she slept in her brother's arms, they came for her spirit and left but only the body to the broken-hearted boy."

Marianne was softly weeping by this time, for she understood the meaning of the tale, and the Herr Doctor had to pause and brush away the tears from his own eyes.

"So when the boy laid her to rest," he continued, "he was left alone. He was very sad and had it not been for the hope that he might care for other sick ones as he had for her, he also might have pined away, but, remembering that she wished it, he studied that he might make well the sick, and the good Gott he caused it to be so. But he was still lonely for years, until a new love, so blessed and heart-filling, came to him and joy was once more his. Now he could not give that up; it is more to him than life. Marianne, art thou mine, as I am thine, forever?"

All doubts vanished and Marianne's cup of joy overflowed as she put her hands in

his and said, "I am yours, Friedrich, as long as life lasts."

Just a simple exchange of hearts for all time, but the love lasted, and as they go together along life's pathway, doing good and kindly deeds by the way, their tender love is enough to bring a pleasant smile to the face of even the unhappy cynic who sees them.

"But it was all that Henry George," the doctor will say when they talk over the past. "If it had not been that I would read him and come into your library, I never would have found my heart's dearest."

FOR SUNDAY AFTERNOON.

In connection with articles for the Sunday afternoon entertainment for the children, that have appeared in *The Congregationalist*, perhaps a suggestion may be found in a plan recently tried by a Sunday school teacher for the review lesson in her class. The course of study for the year has been a history of the apostolic church. In such a study, of course, the central figure is the apostle Paul, and the foremost thought his grand, self-denying work for the Master.

It occurred to the teacher that a brief summary of the apostle's life, as told by himself, would not only be interesting but impressive. To make it seem as if Paul was actually telling his own story, a series of questions was asked addressed to "Paul the aged," as if he were present in person. These questions covered the principal events in his life, from his birth in Tarsus, education in Jerusalem, work in the intervening years, to his final cry of triumph before his martyrdom in Rome. Every question was so framed that it could be answered in Paul's own words, and many of them called out various answers, all equally pertinent. It was not only an interesting exercise, but the thought and care bestowed in finding quotations from Paul's own words could not fail to make a lasting impression on the mind. The interest and enthusiasm shown by the class in the work was certainly inspiring.

Why could not that same idea be carried out with other Bible characters, letting one child, for instance, personate a certain king or prophet, and another the interviewer, asking some previously prepared questions? To be sure, there might be some difficulty in making it strictly autobiographical, but the plan might easily be modified to suit different cases. The research required, the idea gained that these far-off Bible characters were once actually living men and women, and the inspiration derived from such a study of their lives would be a valuable help to the boys and girls, and well repay the care that a preparation of the questions would need. O. E. G.

Everybody is said to be miserly in some one direction. The anecdote is told of a well-known millionaire who supports a newsboy's home, but he will never buy a paper without trying to get it for half price. If he succeeds, quite likely he gives the boy a quarter. Baron James Rothschilds, who did not mind bestowing thousands of dollars upon a hospital, was so miserly with postage stamps that he often sent his private letters at the expense of the firm. Frederika Bremer's mother would make presents of houses and lands to her children, but nothing would induce her to part with a bit of lace. Her hoarding propensity lay in that direction.

Closet and Altar

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.

O, that we could lay it to heart that the day will never come in which there will not be something to vex and weary! The day will never come in this world that will make the soul happy and complete, and all this just because God does not intend that such a day should ever come. All because this world was never meant for our rest, and whenever it is beginning to grow too like our rest God will send us something to remind us that it is not. All this because these immortal souls within us are not to be put off with any worldly aim or enjoyment, but will ever reach and blindly long after something as immortal as themselves.—*Chrysostom.*

We do all have peaceful periods of our lives, quiet intervals, at least, between storm and storm, interspaces of sunlight between the breadths of gloom.—*Farrar.*

He is thy Lord!
It is such rest to know
That he hath ordered and appointed all,
And will yet order and appoint my lot.
For though so much I cannot understand
And would not choose, has been and yet may
be,
Thou choosest and thou rulest, thou, my Lord;
And there is peace, such peace, I hardly pause
To look beyond to all the coming joy
And glory of thy full and visible reign,
Thou reignest now—he is thy Lord today.

—F. R. Havergal.

As the graces of the spirit are advanced in prayer by their actings, so for this further reason, because prayer sets the soul particularly near to God in Jesus Christ. It is then in his presence, and being much with God in this way it is powerfully assimilated to him by converse with him, as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is molded farther to the likeness of God, is stamped with clearer characters of him by being much with him, becomes more like God, more holy and spiritual; and, like Moses, brings back a bright shining from the mount.—*Leighton.*

Lord God Almighty, all our life is in thy hand, so thou dost send our days to us one by one. May we know them to be thy days and feel that we must tell the Lord at last how we have spent his time. Thou hast made us rich in hope. Beyond the cold and the snow we can see the bright spring, and after the storm we know we shall hear the sweet voice of birds. Through this hope we know we are akin to God. This hope makes us sure that we can never die. May we walk as those who hold a promise from God, then our eyes shall look straight on and our feet shall not turn to the right or to the left. Fit us for the duties of this day. We come to the Strong for strength and to the Wise for wisdom, and, coming in the name of Jesus, we know we shall not come in vain. May those who work, work well; may those who suffer bear their suffering with patience. Drive away the enemy when he would come suddenly upon us. May thy Holy Spirit rule our hearts and minds and make us truly good. Amen.

THE CHILDREN'S LAUREATE.

One of the strongest characteristics of the late Eugene Field was his love for children, and the spontaneous movement to erect a monument to his memory in Lincoln Park, Chicago, from the proceeds of funds raised by them is eminently fitting. The same thing was done by English children for De Foe.

In less than a month before his death he received this letter from a little Boston girl:

Dear Mr. Field: I love you. I put your picture just before Christmas that my Uncle Harry sent me and Grandma Field's at the end of the poetry. I expect to write books when I am older. Will you please read my book, because I have read yours? Please excuse me for writing short letter. Your loving

CHERRY ELIZABETH NICHOLS.

The date of his reply shows that he responded immediately in these words:

Dear Little Lady: I thank you very much for your charming letter. It pleases me greatly to know that away off in Massachusetts there is a little girl who reads and likes what I write. Not so very long ago I was a little boy in Massachusetts. Maybe that is why I love the Massachusetts people so very much, for indeed my heart turns often and tenderly to them and to their dear old hills and pleasant valleys. I have several boys of my own now; when they are older I shall send them down to Massachusetts to see the girls there. If ever you see a fine young fellow coming down your street and crying at the top of his voice, "Where, O! where is the charming Miss Cherry Nichols?" you must know he is my boy. And you'll be gracious to him, will you not? Well, I must stop now, for I must go out and shoot a buffalo or two for supper. Be sure to call on me if ever you come to this wild prairie town. Always affectionately yours,

EUGENE FIELD.

The particular "den" in which Mr. Field worked seemed almost like a boy's room, as his collection of curiosities included a quantity of mechanical toys and small images, odd and curious canes, an ax which Mr. Gladstone gave him, beside rare old prints, fragile blue china of an ancient pattern and the most complete collection of books on Horace in the world. He also loved old clocks and he had a famous lot of dolls, of all shapes and sizes, enough to amuse all the children in the neighborhood.

At McClurg's bookstore in Chicago is one corner devoted to rare, ancient and valuable books. Here Mr. Field frequently met his professional friends, among whom were several ministers, and he playfully dubbed their rendezvous the "Saints and Sinners Corner." Once he was walking along with a friend on Christmas eve when the crowds were going home with armfuls of gifts. The poet turned to his companion and said: "I always feel like shedding tears when I see all these people going home with their little gifts for the babies. I can't help crying. It overwhelms me."

One of his friends paid him this beautiful tribute at the time of his death: "Field's love of children was a passion with him. Little babies especially he loved with incomparable tenderness. When he called at a house where there was a baby, the baby was his host. He devoted himself exclusively to it, and the adults of the household saw very little of him. This fondness for child life and his sympathy with children, especially boys, inspired some of his finest works. He was continually writing beautiful verses for those of his friends who had children, and occasionally he published charming verses dedicated to his baby friends."

Of Mr. Field's seven children five are living: Mary French, who is nineteen; Eugene Jr., fifteen; Frederick Skiff, nicknamed

"Daisy," thirteen; Roswell Francis, who is in his third year, and little Ruth, a baby of eighteen months.

ODDS AND ENDS.

It is in good taste to refrain from the address "Dear —" on a postal card, and also to omit the customary closing of "Yours truly." As these cards are used only for brief messages, which all the world might read, expressions of endearment are manifestly out of place on them.

One of the novelties on board the new American steamship, St. Louis, is an electric organ with a switch attached, by means of which the current can be cut off when the player fails to please his audience, or when, for any reason, one wishes the music discontinued. It is asserted that the switch was put in to save the passengers from the annoyance of incompetent players.

One of our medical exchanges calls attention to the harmfulness of cough mixtures, which should be regarded as a relic of ancient and unscientific methods of practice. The principal ingredient is usually opium which, indeed, lessens the tendency to cough but at the same time arrests every secretion of the body. Says one physician, "You might as well take a brush and varnish your patient all over as to cover him up with cough mixtures."

Perhaps the most unique Thanksgiving dinner in the land next week will be served by the Vegetarian Eating Club of the University of Chicago. The menu sent to us shows an abundance of food, and it is interesting that experiments in a vegetarian diet are being prosecuted by educated people instead of by cranks. But one questions whether it would not be wiser to banish pastry and fruit cake, both of which will be served at this dinner, than a tender, well-roasted fowl. Most persons, we fancy, will prefer to risk their digestion on the latter.

A beautiful tribute was once paid to Sir Bartle Frere by his wife. Going to the railway station at one time to meet her husband, she took with her a servant who had never seen him. "You must go and look for Sir Bartle," she said. "But," answered the servant, "how shall I know him?" "O," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old

lady out of a railway carriage, and knew him at once by the description.

Let the women who write letters as easily as they put on their gloves, and who seldom fall into arrears with their correspondence, be patient with their sisters to whom the act of letter writing involves a real effort. Probably a well-stocked desk, with everything within easy reach, is not a part of the furnishing in her home. Her soliloquies concerning her epistolary duties are apt to run in this wise: Now this afternoon, as soon as the children are off at school and the dishes are washed, after I've mended Johnny's jacket and sponged the spots off Mary's dress, if no one comes in and I get the tea biscuits molded in season, I will sit down and write Cousin Sarah. It is a shame to neglect her longer. But the ink may be in one room and stationery in another, and the children may have misplaced the penholder, so that it is no easy matter to carry her plan into execution. Therefore, be lenient in your judgment if such busy mothers are slow in responding to the letter which you could write in fifteen minutes.

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The Conversation Corner.



I AM sure the Cornerers will recognize our old friend *Po-mi-ook*, and remember our acquaintance with him two years ago. But as many children have joined us in the meantime I will recall the story, so that they may understand the strange sequel which has now come to our knowledge.

Pomiuk was one of a large party of Eskimos who were brought from the northwest coast of Labrador in 1892, by a special expedition which went there to obtain specimens of the native people, their houses and implements of living, for exhibition at the World's Fair at Chicago. The "Eskimo village," on the shore of one of the lagoons, with its huts, dog-teams, kayaks and group of natives whipping dimes and nickels out of the ground, was one of the curiosities of the Exposition. When I went there, in October, 1893, in behalf of the many Cornerers who could not go, I visited the "village" every day, especially to see Pomiuk, who had not long before broken his thigh. He lay in a rude bunk, suffering greatly, but before I left was able to sit for a short time at the door of the hut assigned to the family which had adopted him. (His own father, a wild and dangerous chief, had been murdered some years before by a foe while in his snow hut.)

Pomiuk and I struck up a great friendship, carrying on communication by a few words of Eskimo, a few of English, and by pictures and fruit, for which he expressed his gratitude in both languages—"Nuk-o-meek, Thank you." When I said "Ok-su-nal" to him the last time I promised to send him my picture. Afterwards, I asked friends to call and see him, to whom he would say: "You know Mar-tin? *He-lo!*" "Mar-tin no send picture? *Sor-ry!*"

I hastened then to send it, but that family had left Chicago for some unknown place on the west shore of Newfoundland, where they were to winter. It was midwinter before I succeeded in tracing them and getting the promised photograph to Pomiuk. Later, through the kindness of the postmaster and magistrate of the settlement, I received letters saying that he was better and containing short but affectionate messages from him. You will remember that the boy did not belong to the Christianized Eskimo in the vicinity of the Moravian missions, but to the entirely uncivilized and heathen Eskimo near Hudson's Straits. To that wild region he was to return when June broke up the ice in the Straits of Belle Isle. Should we ever hear from the poor boy again?

Last spring—a year later—I sent him a letter by the Hudson Bay Company, whose officials kindly offered to forward it by the summer supply vessel to their post at Naukvak, the place where Pomiuk had formerly lived. It was a bow shot at a venture, but the envelope I inclosed addressed to myself has now come back!

Now let me stop to tell you about the "Deep Sea Mission," which for several years has carried on a famous medical mission among the Norwegian fishermen.

Three years ago Dr. Grenfell started a branch of this work on the coast of Labrador, for the benefit of the thousands of Newfoundland fishermen who spend the summer on that wild coast, as well as for the unprivileged "liveyers" there. Sir Donald A. Smith of Montreal, himself a former Hudson Bay Company agent at the far north and now a prominent business man in Canada, contributed a steamer, which was named for him and in which the surgeon, Dr. Grenfell, goes up and down the coast for many hundred miles, caring for the sick on board their own vessels, at their scattered homes, or at his two shore hospitals.

This year he extended his cruise much farther than ever before. Passing all the Moravian stations the *Sir Donald* steamed up into Naukvak Bay and was boarded by the very Hudson Bay agent to whom my letter had been sent. The surgeon's attention was called to a very sick boy in a tent on shore, with one old reindeer skin over him, "awaiting a miserable death." *It was our boy Pomiuk!* This I get from the doctor's report to a St. John's newspaper, but let us read his own letter:

S. S. SIR DONALD (AT INDIAN HARBOR HOSPITAL, LABRADOR), Sept. 18, 1895.

Dear Sir: In my medical cruise this year on our little steamer, I was in Naukvak Bay, Northern Labrador. Lying in filthy, neglected condition on the ground in a small tupik [reindeer skin tent] I found a boy called Pomiuk, whose thigh had been broken at Chicago, and who was landed on this coast to die a miserable and painful death. The little boy was a mass of sores, his knees bent on his body, and unable to move. He had spent the whole of last winter, unable to lie down, mostly on his hands and knees. But for the great kindness of the Moravian brethren at Ramah [where he then was] he must have died. Now the family had gone to Naukvak, and by now they would be preparing for the annual walrus hunt, when the boy would have had to spend his winter in a snow house. There being no other way to save the boy's life, we took him away and have now had him in our cabin three weeks on our journeys up and down the coast. It has been necessary to operate upon him twice under chloroform, and he is now getting better. He can move his leg a little. The wounds, six in number, are healing, and it is possible, if he lives, which I feel sure now he will, we may get his leg straight.

At Naukvak Mr. Ford, the H. B. Co. agent, gave me a letter to the child from you. I asked Pomiuk if he knew you. He said, "Yes, I even love him." So I presume you will like to hear about him. Now that the dirt, the worst of the pain, and the terror of being touched have passed off, we find him a bright, happy and delightful little fellow. We shall keep him till next year, when, God willing, I shall take him back to the North. From your letter, I judge you may care to pray for a blessing on this little outcast. If you care to write, I will send you a photograph I took of the boy, but whether this will ever reach you I do not know. We have two little mission hospitals on this 600 miles of the east coast of Labrador, so we shall be able to keep him all the winter. Yours faithfully,

WILFRED T. GRENFELL.

This is a long story, but I wanted you to know it. Was it not a very kind providence of our God that sent this skillful Christian surgeon at just the right time to that remote place, to find the dying boy and rescue him? I wrote at once to Dr. Grenfell, asking how much it would cost to care for Pomiuk for one year. While we are spending Thanksgiving in our happy homes, let us remember this poor heathen boy on that bleak Arctic shore. He belongs to us—let us take care of him! A lady who heard the story started the contribution—I ask you to carry it on, remembering again what "the King" said, Matt. 25: 40.

Mrs. Martin

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The Sunday School

LESSON FOR DEC. 8. 1 Sam. 17: 38-51.

DAVID AND GOLIATH.

BY REV. A. E. DUNNING, D. D.

The famous fight which first made David a hero in the eyes of his nation furnishes a splendid illustration of the boy character which pleases God and men. The elements of the picture which inspires young hearts to faith and hope and courage to win in the battle of life are these:

1. The scene of the conflict. Riding from the Great Sea eastward across the broad, rolling prairie of Sharon, we enter the vale of Elah, which narrows between rising hills, till we come to a plain about a quarter of a mile wide. Toward the right a brook runs down from the direction of Hebron. Farther left another brook comes from Bethlehem. On the right of the plain is the site of a fortress. There, at Socoh, the Philistines were encamped. On the opposite hillside were Saul and his army. For nearly six weeks they watched one another, each afraid to join in battle. The taunts of the one could be clearly heard by the other across the valley.

2. The hero of Israel. It was about three hours' walk from Jesse's house in Bethlehem down to the camp. Three of his sons were soldiers there. The youngest boy was frequently sent down with provisions for his brothers, and to bring back tidings of their welfare. He was a red-cheeked and probably red-haired lad of perhaps twenty years. His outdoor life as a shepherd had toughened him and made him self-dependent and resolute. He had met the foes of his father's flock and had conquered them. The lion and the bear, seeking the lambs, had not terrified him. He had faced them and had killed them. Under the starry skies he had learned to trust in God, to control himself, to know how to meet danger. He was only a shepherd boy, but in that humble business he found opportunity to train himself to be a leader of armies and a king. There is no place where a boy may not learn how to fight the battle of life successfully, if he will use his opportunities in confidence that the time will come when he will be called to lead others. The most winsome person in the Old Testament is this David, whose character was formed on the hillsides around Bethlehem and in the sheep-fold. There he learned how to stand abuse without anger, to fight without fear, to sling stones and wield a sword. When the day came suddenly for him to use all these acquirements in a great crisis, he was ready.

3. The Philistine champion. Goliath was big enough and strong enough to conquer any foe. He put armor enough on his great body to protect himself against any attack. He intrenched himself behind glittering brass and ponderous shield and flashing weapons. But he trusted in his body and not in his brains, in his weapons and not in God. Every day he paraded his big bulk before the Israelites and bragged. Many a man thinks his body and his clothes are invincible, because he has never tried to do anything with them but to show them; and there are plenty of people who take his estimate of himself and fear him. Our foes would always look big if we felt mentally and spiritually small because we never tried to grow.

4. David's preparation for the fight [vs. 38-40]. He was willing to try because he was sure he would fight with the approval of God, because no one else was ready to do it, and because he had measured his strength with a lion and a bear and had conquered. He could not see why an uncircumcised Philistine, defying the armies of the living God, should be regarded as a more formidable foe. He was ready to listen to the suggestions of those who had had experience in fighting and to follow their directions. But David soon saw, and Saul also, that he could

not fight in Saul's armor. The only hope of his winning was in his fighting in his own way. Too many boys are sent out from home to fight the battle of life harnessed with a profession chosen for them by others, hampered by circumstances imposed on them by their parents and guardians. Every boy ought to be left to choose his own calling, his own wife, his own place to work. Counsel should be offered to him, but never commands imposed on him nor undue influence exerted on him in the great choices of his independent life. David took his staff, his wallet and his sling. One may buy a sling of the same sort for a piastre from the boys around Bethlehem. He picked a handful of stones from the bed of the brook. He went forth to fight in his own way, to use his strength and skill as he had learned by experience how to use them.

5. Goliath's estimate of David [vs. 41-43]. The giant despised the boy, and might not even have noticed him if he had not felt insulted in being called to fight a foe that seemed to him so contemptible. Because of that he cursed the stripling. He measured men by their bodies and their armor. He could not understand the power he was facing, for to him it did not exist. He saw David, but he did not see what David was, and could not see the God in whom David trusted. Many a giant who goes into battle with supreme self-confidence in the presence of admiring followers suddenly finds himself worsted by an unseen foe. If the Christian Endeavorers of today will keep David's spirit in the great fight against intemperance, monopolies, official impudence and greed incased in brazen armor, they will win as David did.

6. Goliath's challenge [v. 44]. The giant had possession of the field. He had the strength, the weapons, the backing of a great army. Who was David, anyway? The giant did not know it, but David's older brother had about the same opinion of him as Goliath. No one thought he could do much against such a foe.

7. David's reply to Goliath [vs. 45-47]. The young man had understood the situation and was master of it before he began the battle. He saw on one side a braggart with weapons and armor, on the other side was the God of the armies of Israel. David was God's instrument, with lithe, healthy body, skill with a sling and confident of the support of Almighty power. "The Lord saith not with sword and spear; for the battle is the Lord's." Here is the kernel of this story. It is the keynote of the Bible. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." It is the secret of success in all modern battles for truth and righteousness. It ought to be the motto of every young life and will make such lives invincible.

8. The fight [vs. 48, 49]. It was short, sharp, decisive. The Philistine's confidence played him false. He was thrown off his guard. He disdained to put forth all his powers against that boy. But years of experience with the sling, of eye and hand trained to their work and of silent communion with God winged that stone which found the exposed place in the giant's armor the most vulnerable of all places. There is a volume of meaning in these words, "David prevailed over the Philistine with a sling and with a stone." So simple the weapons, so mighty the man, so omnipotent the power that used him!

9. David's victory. He finished his work. He was cool in his triumph. It was not enough for him to crush the head of the giant. He cut it off from the shoulders and then stood to see the hostile army take to flight. The boy who was unknown that morning was a hero in the eyes of all the army that night. The crisis of his life had come and he had proved himself equal to it. There is a crisis before every boy and girl. It may come any day. Their present business is to be ready for it, and not to run any needless risk by carelessness. God, if they trust him and

daily live for him, will not fail them when the crisis comes.

THE CHURCH PRAYER MEETING.

Topic for Dec. 1-7. How Home and Foreign Missions Help Each Other. Ps. 96; Rom. 2: 1-11.

As to spirit, methods, contributions.
(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 8-14. God's Triumphs in the Mission Fields. Ps. 67: 1-7.

A great subject surely for a single evening! All the conquests of the Christian faith since the day when the apostles were scattered abroad might fittingly pass in review. The rapid spread of the good tidings from city to city throughout Asia Minor, the gospel's leap across the Aegean into Europe and all those interesting and romantic incidents that make the Acts of the Apostles such fascinating reading ought to be brought freshly to view. Then, too, the wider extension of Christianity after the first century, when it found its way to the savage tribes of Germany and England, as well as those heroes of the faith like Augustine, Columba and Xavier should have fitting recognition. Glorious, indeed, it is to know that none of the eighteen Christian centuries has lacked men who counted not their lives dear unto themselves that they might preach Christ to the heathen world. But attention will naturally linger longest on our own century, in which the light of Christianity has shone further and more effectively than in all the centuries gone. So let there be some re-viewing of the last hundred years with their matchless achievements.

It is God who has been triumphing all this time, for unless his spirit has been in the hearts of the workers and unless they carried a vital and vitalizing message all the machinery—the societies, the annual meetings and external equipment—would have counted for naught. Every soul reclaimed from the darkness and degradation of heathenism, every Christian school or college founded and developed, every instance of sweetened and purified human relationship, every strand in the fabric which we call Christian civilization witnesses to the power of God and the wisdom of God, in Jesus Christ our Lord.

At the same time we do well to remember that all of these divine triumphs have been wrought with the aid of men. Kindly disposed as our Heavenly Father is to all nations, he seems to wait on us to aid our fellow-Christians and to make us the instruments of his choicest blessings. That was a pitiful plea which the impotent man made after he had waited thirty-eight years at the pool of Bethesda; "I have no man, when the water is troubled, to put me into the pool." But this is just what the souls without a knowledge of Christ everywhere might say to us, and it ought to serve as a rebuke to our indifference and selfishness. On one of the islands of the New Hebrides is said to be this epitaph on the tomb marking the resting place of a missionary: "When he came there were no Christians here, when he died there were no heathen." To have any part in such a glorious triumph as that is a joy as great and lasting as any man can covet.

Parallel verses: Isa. 24: 14, 15; 41: 4-6; 45: 22, 23; 51: 5; Acts 8: 1, 4-6; 11: 19-21; 13: 44-49; 14: 1, 19-27; 16: 9, 10; 28: 23, 30; Rom. 8: 19; 15: 18-21; 2 Cor. 2: 14, 15; 6: 1.

No philosophy, no study, no attainment, no creed can effect the marvelous results produced through an indwelling Christ.—George C. Needham.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Through Scotch Eyes. In the course of an interesting illustrated article describing a journey through the lands of Huss and Luther, the editor of *The Free Church of Scotland Monthly* describes with hearty appreciation the mission of the American Board in Austria with its twelve churches, having nearly 800 members and 1,500 adherents. When at Prague he heard Dr. Clark preach in Bohemian to a devout company gathered in an upper room. The stranger was surprised to find that the congregation was largely made up of men, the rule in Austria, as elsewhere, being that the women predominate at religious services. After describing the history of our Austrian mission in some detail, the writer speaks with enthusiasm of other activities of the mission—its monthly paper and system of circulating the Bible and other religious literature, its Y. M. C. A. and the activities set in motion in the line of education, rescue and reform, closing with these words: "In short, the impression left on my mind is this—that in very few countries indeed is an evangelistic enterprise being carried on which is conducted so wisely and with such energy and success as that of the American Board in Bohemia. It is lamentable, however, to think how wide is the field and how few there are to occupy it."

An African Ordination. As formal an ordination recently took place in far-off Natal as in the most orthodox center of Congregationalism, when a council of churches and missionaries convened at Esidumbini to ordain a native pastor. Rigid, too, was the examination of the candidate, whose answers proved very clear and satisfactory, even on such points as the personality of the Holy Spirit and the polygamy of David and Solomon, a stumbling-block to a Zulu. The public services made a solemn impression upon the natives and awakened in them a praiseworthy impulse toward self-support. Of this station, formerly occupied by Rev. Josiah Tyler, Mr. Ransom writes: "The place and work have impressed me profoundly. I have seen no place in Natal which seemed to be so thickly settled with natives." This field is now superintended by Miss Hance, who has shown much courage and ability in her difficult position.

THE WORLD AROUND.

Student Volunteers. The leaders of the Student Volunteer Movement sounded out their watchery, "The evangelization of the world in this generation," with unabated enthusiasm at the Missionary Training Conference for Students held in the Y. M. C. A. Building, Boston, Nov. 16, 17. A helpful program for the two days' session was prepared with a desire to emphasize the need and obligations of missionary study and plan systematic courses in it, to present facts about foreign missions, foster missionary purpose and deepen individual spiritual life. The conference was attended by fifty-five delegates from nineteen educational institutions, representing 7,496 students. In these schools are ninety-four students who have already volunteered for service in the foreign field. Among the prominent speakers were the educational secretary, Rev. H. P. Beach, formerly missionary of the A. B. C. F. M. in China, Mr. R. E. Lewis, intercollegiate secretary, and Dr. W. J. Wanless, who has been for six years a medical missionary in India and is now visiting the medical schools of this country as traveling secretary for the Student Volunteer Movement. Mr. Beach made it clear that there is ample opportunity for the Christian student who stays at home to work for missions, in the line of interesting others in the cause, circulating missionary literature, promoting missionary meetings, etc. As a result of this great movement that began in 1886, over 3,500 volunteers have been secured, 737 helpers sent to foreign fields, \$50,000 annually above former contributions

have been raised in various institutions, 200 libraries have been planted and missionary study classes formed in 150 schools.

Japanese Problems. A few weeks ago an informal conference of about thirty Presbyterian and Reformed missionaries in Japan discussed some of the problems which confront the various missionary agencies carrying on work in that country. They decided to warn their friends in America against accepting all the rose-colored reports of the strength of the native church and the education, high position and intellectual power of its converts and ministers. These missionaries express the opinion that the magnitude of the work of evangelizing Japan is seriously underrated by those who regard the Japanese Church as already sufficient for it, and therefore advocate a diminishing missionary force. These men on the field are fully and earnestly persuaded that the church in Japan is not strong enough numerically, financially, intellectually or spiritually for the burdens which certain of its friends would lay upon it. With practical common sense, attention is called to the fact that one of the most important tests of the ability of the native churches to undertake the evangelization of their countrymen is how far they may be counted upon to bear the financial burdens of this work. At present churches that are really self-supporting are very few. This conference of missionaries goes on record as heartily commanding to American Christians resolutions passed by the International Missionary Union and by 100 missionaries of various denominations who met in Karnizawa a few weeks ago, to the effect that "not only has the time not come for the withdrawal of the missionaries already on the field, but that there is still a need of many more foreign workers in this land." In view of the American Board deputation now considering this important matter on the field, and in view of the problems confronting the deputation as suggested by Dr. Bradford on another page, it is of interest to know the opinions of authorities in other denominations.

PEN AND SCISSORS.

A new Japanese periodical is known in English as *The Review of Religious Reviews*, and is published monthly in Tokyo. Its editor, Mr. Nunokawa, is a Christian. The new review undertakes to give its readers an intelligent and comprehensive grasp of the contents of the forty-four Christian, fifty-eight Buddhist and four Shinto periodicals in Japan.

The receipts of the American Board during October, \$53,397, reach a sum a little larger than the amount received during the same month last year. Comparing the first two months of this fiscal year with the corresponding period of 1894, however, we find a net loss of \$9,434. Regular donations show little variation while contributions for the debt are greater by \$2,359 than last year.

In 1890 the general conference of missionaries at Shanghai issued an appeal asking for 1,000 more men for China in five years. The result just published is not unsatisfactory. Forty-five societies have sent new workers to this field and a few have gone out independently, making a total of 481 men and 505 women, or, if we add 167 wives of missionaries, the number is increased to 1,153 fresh missionaries.

The Work at Home for November is a particularly interesting number, with its leading article on Alaska and its bright letters and incidents concerning our Indian work. We are glad to learn that the hospital at Ft. Yates, N. D., which has been closed for several months, is to be opened again, and a physician, Miss L. T. Black, M. D. has already been engaged. Those who heard Miss Collins plead for this work will rejoice that her efforts have not been in vain.

A year's Christian work can never be summed up in figures, yet some figures give noble ideas of the possibilities of one life within

a year. Here is a notable instance: Rev. R. A. Rowley has within a year organized seventy new Sunday schools in Oregon, with an aggregate attendance at their beginning of 2,300. We congratulate Mr. Rowley and the Sunday School and Publishing Society on the accomplishment of so extensive laying of foundations of Christian faith in the great Northwest.

The weekly prayer meeting has long been an established feature of the home department of our women's organizations for foreign missionary work, but it is a new step on the part of the Illinois Woman's Home Missionary Union to set apart an hour every Tuesday morning for a devotional meeting at their headquarters in Chicago. commodious rooms have been placed at their disposal, where all women interested in the work will not only be welcomed to the prayer meetings, but will be able to consult the latest home missionary literature and may obtain information and suggestions in preparing programs for missionary meetings.

A unique and eminently successful gathering was the Interdenominational Women's Home Missionary Meeting, recently held in the Clarendon Baptist Church, Boston. In the course of the morning and afternoon sessions excellent addresses were given by ladies representing Baptist, Methodist, Presbyterian and Congregational home missionary societies, each describing the woman's work of her own denomination in general and their dwelling upon one peculiarly interesting or successful feature of it. The cordial spirit of good fellowship which prevailed was delightful, while the interest exhibited by members of one denomination in the methods and literature of sister societies was specially noticeable.

CHRISTIAN ENDEAVOR NOTES.

A society has now been formed in Dr. Joseph Parker's City Temple, London. Representatives of the British C. E. Council, as well as the church officers, were present at the organization.

Before the last election a society in New York city sent to every voter in their church a circular, urging the importance of early registration and voting, although not recommending any particular candidates.

During the last year the twenty-one societies in the north division of the Chicago Union gave \$847 to foreign missions and \$760 to home missions, an average of about \$1.50 a member. About one-tenth of the Endeavorers of this division give at least a tithe of their incomes. Five missionaries from these societies have been in service during the year, and five more are preparing for the work. A large amount of city mission work is carried on.

Applications for membership in the World's Christian Endeavor Prayer Chain have been received in large numbers, and thirty-seven members of the Texas State Prison Society have asked to be enrolled. The topic for December will be Prayer for Young People's Societies of Every Name and of Every Denomination, that their members may exemplify the life of Christ, and that they may be especially prepared for the coming Week of Prayer.

Ten thousand persons gathered for the consecration meeting at the fourth annual convention of New South Wales, and that was characteristic of the enthusiasm that marked the whole convention. In a fine address Rev. W. J. L. Closs, the president, who represented Australia at Boston last summer, spoke of life, loyalty, liberty and love as features of Christian Endeavor. Much attention was given to the matter of Bible study, and twelve delegates consecrated themselves to missionary work.

The flag that will become a familiar sight at "Washington, '96," will have a red ground for the upper part and blue for the lower, with a white star in the center, and over it in white, "Washington, '96." On the assembling of Congress, a bill will be introduced allowing the use of the "White Lot" on the Monument grounds as a place where the tents for the convention may be pitched. The meetings will be in session July 8-13. Mr. Percy S. Foster, one of the leaders of the chorus at Boston last summer, will have charge of the music, and expects to have a choir of five thousand. A number of Colorado Endeavorers have already formed a club, each of them paying five dollars a month toward a fund to defray their expenses in attending the convention.

Literature**BOOK REVIEWS.****THE PILGRIM FATHERS OF NEW ENGLAND.**

One of the most successful pioneers in the study of the history of the Pilgrims was an Englishman, Rev. Joseph Hunter, and the most recent work on the same topic also is from an English pen, that of Rev. John Brown, D. D., of Bedford, already widely known and honored among us and already eminent in literature. In his volume, entitled as above, he has done his important work thoroughly well and has earned the gratitude of Americans as well as of his own countrymen. His book is a fine example of scholarly and popular qualities combined. It is sufficiently learned to command the respect of historical students and also popular enough in manner to afford enjoyable reading for all. Dr. Brown is imbued with the very spirit of the men and women of whom he writes, and, although he has avoided undue eulogy, he exhibits that sympathetic appreciation without which no chronicler of such a history is competent for his task and that hearty admiration which no high-minded writer about the Pilgrims can fail to entertain.

His chapters contain a carefully studied, lucid and picturesque account of the origin and progress of the Pilgrim body, and an equally successful narrative of that Puritan movement which colonized on Massachusetts Bay, and of the final union of the two. The underlying motives, the philosophy and the religious features of the two enterprises are succinctly explained and discriminated. The details of their records are supplied with fullness, yet in no burdensome way, and the perspective is finely preserved throughout. The various leaders are caused to live again, as it were, before the reader's eye, and the atmosphere of their times and localities seems to be successfully reproduced. Full of intense interest, these pages also are full of large and permanent value. Less extended and minutely particular, while also more readable as a narrative, than some of the already well-known books on its theme, and more elaborate than others, as well as having a purpose somewhat different from theirs, the book fills admirably a place hitherto unfilled, and very desirable to have filled thus creditably, in the literature of the subject.

We have been impressed especially, in addition to what we have indicated already, by the skill shown in the brief, yet comprehensive, outlines of the beginnings and growth of Independency in British ecclesiastical history in the cases of both Pilgrims and Puritans. But we question whether Dr. Brown is justified in claiming that there was at least one Congregational church in England before that of Robert Browne. The matter seems to hinge upon the definition of a Congregational church. If a religious organization, self-formed and avowing independency but not yet having definitely thought out and adopted Congregational beliefs as a system; holding some of them, indeed, but by force of outward circumstances as much as by inward conviction—if such a body be a real Congregational church, then there is much force in Dr. Brown's claim. But if there be involved some intelligent and purposeful theory of a polity based upon Scripture; having ecclesiastical self-consistency and practicability qualifying it to be advocated and practiced; and being more than a mere protest against

the evils of a corrupt state church, then Robert Browne's church was the first actual Congregational church, and its predecessors in time were only Separatist and Independent churches on the way, so to speak, to become Congregational. Possibly the slight difference between English and American theories of Congregationalism at present explains the author's position. Here such churches as the alleged original ones are Independent, but not strictly and fully Congregational. In England, however, they often are so classified, we believe.

We are glad of the defense of the Pilgrims and Puritans here offered against the charge of intolerance. It is admirably fair and discriminating. We never have known it to be made more convincingly. What Dr. Brown says about the divine right of episcopacy also makes a telling passage. He hardly could have been expected to escape some errors in minor matters and he has made them, but they do not diminish the substantial accuracy and the high value of his pages. As one example, we note that in chapter seven the date of the sailing from Delfshaven is given rightly in new style, while the two dates given a few pages further on of the departures from Southampton and Plymouth should be ten days later, in order to correspond with the first named. The Dutch had adopted the new style, but the English had not. There are several places where it should have been indicated which is meant.

The larger part of the material of the work is familiar, of course, but here and there Dr. Brown has added an item which, if it have not escaped the notice of other students, at any rate has not yet found its way into print. Dr. Brown has rendered in this book an important service to both the church and the world, and one for which none will thank him more sincerely than his fellow-students of the same inspiring subject. [Fleming H. Revell Co. \$2.50.]

RELIGIOUS.

The People's Bible History [Henry O. Shepard Co. \$15.00] is a large, handsome work, containing fruits of the scholarship of a number of well-known students of the Bible. There is a two-volume edition, but that sent us is in one volume about the size of Webster's *Unabridged Dictionary*. Rev. G. C. Lorimer, D. D., has acted as editor and has had contributions from Prof. S. I. Curtiss, Dean Farrar, Dr. E. E. Hale, Prof. A. H. Sayce, and other more or less distinguished scholars, while Mr. Gladstone has written the introduction. The volume blends the critical and the popular elements, the former being introduced sufficiently to give the work a respectable place in the attention of thoughtful people, while the latter is depended upon to sell it. There are many pictures of different degrees of excellence. Portraits of the contributors are an important feature. The narrative is carried on by the successive writers clearly and the spirit of the work is evangelical without being sectarian, candid and, of course, devoutly reverent. Mr. E. B. Hall, of this city—15 State Street—is the New England agent.

The New International Self-Pronouncing Teachers' Bible [International Bible Agency, \$5.25] deserves a shorter and more available name. It is a fine piece of work, containing as many aids to Biblical study as any other similar work which we know of, and apparently surpassing all others in the

value of these aids. The great objection to all such publications is the fineness of the type, necessary in order to include the desired material in a compact form. Yet the type is very clear and distinct. The second portion of the work, devoted to these aids, is the significant part. It includes sections on The Study of the Bible, The Construction and History of the Text of the Bible, The Books of the Bible and Apocrypha, and various other related subjects, and a Word Book, a kind of combined concordance, Bible dictionary and cyclopedia, in which a vast amount of critical knowledge is packed away into small compass yet so as to be available at short notice. Fine maps, pictures and plans add to the value of the work, but its Word Book is its most noteworthy feature. All Biblical students should examine it. It offers them much in little with remarkable success.

We recently described a volume on the Oxford church movement from an American Roman Catholic point of view. We have before us another volume, this one by an Englishman. It is the *Oxford Church Movement, Sketches and Recollections* [Macmillan & Co. \$2.25], by the late J. Welling, and Earl Nelson has furnished the introduction. It is of more than mere historical interest, and the personal element is very prominent. Indeed, it is largely in the form of an almost colloquial communication. Anecdotes and incidents enliven it and it possesses genuine interest. It also gives a clear picture of the spirit of the Oxford movement, which has meant so much for good or ill to the Established Church in England, and much may be learned from it also about the methods and practices then advocated. No student of the religious history of our century can fail to devote much attention to the Oxford movement, and such a book as this bears the marks of being a sympathetic as well as an intelligent and entertaining account of it.—Dr. J. A. Beet has written a fresh volume, *The New Life in Christ* [Hunt & Eaton, \$1.50]. It is a sequel to his volume, *Through Christ to God*. In the latter he endeavored to set forth the historical basis of the Christian faith and hope. In this new book he undertakes to describe the Christian life which grows out of and rests upon that basis. The volume is experimental and practical rather than theological. There is in it the fruit of earnest and thorough Biblical study and of a sincere and intelligent fellowship with God. The book is not intended for scholars only; it will do much to enlighten and to spiritually enkindle its readers.

The Congregational Publishing Society has brought out a very helpful volume in the line of theological history. It is *The Development of Modern Religious Thought*, by E. S. Carr [\$1.00]. It describes the rise and fall of the various successive schools of theology in Germany, going back to Origen and Augustine for its beginning. It is one of those books which scholars are glad to have at hand, and which many of the laity appreciate for its enlightening information. It seems to be candid as well as comprehensive, and it will meet its object successfully.—*The Acts of the Holy Spirit* [Fleming H. Revell Co. 75 cents], is another small book by Dr. A. T. Pierson. It is a study of the book of Acts, with a special intent of proclaiming that the book is a revelation of the Holy Spirit in his relations to believers as Christ's witnesses and to the

church as the witnesses' body, and that there is a progressive unfolding throughout it of this great theme. The author claims this as a discovery, but it certainly cannot be peculiar to him. Christian readers will find much in the book which will stimulate their faith and their zeal.—

Rev. Dr. J. R. Miller has given two more little books to the public. One of them is *The Hidden Life* [Thomas Y. Crowell & Co. 75 cents], a volume of religious meditation and suggestion. Its chapters consider such matters as Comfort in Christ's Knowledge of Us, Our Unanswered Prayers, The Sin of not Praying for Others, etc. There is sufficient freshness about the book to render its truths agreeable, and sufficient earnestness to touch a great many readers. The other book is *The Blessing of Cheerfulness* [Thomas Y. Crowell & Co. 35 cents]. It emphasizes the Christian duty of learning the lessons of cheerfulness in order that we may impart cheerfulness to others. It is a simple and serviceable little book.

Pres. M. W. Stryker has compiled a suggestive little work, *The Letter of James the Just* [Ginn & Co. 60 cents], in which the epistle of James appears in eight forms, the Greek, the Vulgate, the Italian, the French, the German, and English, together with the Old English versions of Wycliffe and Tyndale. The modern English rendering is by Dr. Stryker himself, and aims to be critically literary. The opportunity to compare these different renderings is one which many scholars will appreciate.—It is a difficult thing to compose such a volume as Mary H. Foote's *A Life of Christ for Young People in Questions and Answers* [Harper & Bros. \$1.25], but this book seems to be successful. Given the form of the dialogue, which has advantages of its own, and the course of our Lord's life has been followed intelligently and skillfully in the questions which are suggested; and while we confess to some fear lest young readers may prefer some use of the narrative style, we have no hesitation in commending the book as a successful endeavor to convey clear impressions of our Lord's career in a simple and agreeable manner.

A Canon Farrar's Year Book [E. P. Dutton & Co. \$1.25] has been made by W. M. L. Jay. It is fortunately of little importance that an exact title would be *The Dean Farrar Year Book*, as everybody knows who is meant. Dean Farrar is so widely known to Americans and throughout the Christian world in general that the writings of few other modern clergymen have so large a vogue; and they contain so many passages worthy of being inserted in such a volume intended for the spiritual help of the reader that there can have been no difficulty whatever in compiling this stimulating and enjoyable volume. In addition to the selections from Dean Farrar, there are texts of Scripture and stanzas of poetry on nearly every page.—*Aspiration and Achievement* [Fleming H. Revell Co. 50 cents] by F. A. Atkins is announced to be a young man's message to young men. The book is modest, sensible, straightforward and uplifting.

STORIES.

It is a powerful and pathetic story which Alice I. Jones has written and entitled *Beatrice of Bayon Tèche* [A. C. McClurg & Co. \$1.25]. Quite apart from its moral significance, it is a remarkably fresh, strong and graceful piece of work. The construction of the book is defective in the last few

chapters. The author apparently does not know quite what to do with her heroine and decides to dispose of her in a manner which, however practicable, seems, to some extent, a shirking of the problem with which she has brought her characters and her readers face to face. Nevertheless, it is a pleasant and not necessarily unnatural ending. The keynote to the book is found in the refusal of society to accept the quadroon socially. The heroine, who is of mixed race, is beautiful and in certain lines of culture a true genius; but her terrible fate is to have her young life practically blasted in this country, and no matter how much one sympathizes with her and concedes the utter injustice of the treatment offered her, it is easy to understand how, at the time and in the circumstances specified, such treatment was practically inevitable. The book makes a powerful appeal not only to the feelings but to the intelligence and the sense of justice of the reader. —*A Galloway Herd* is by Rev. S. R. Crockett [R. F. Fenno & Co. \$1.00]. In his own inimitable manner Mr. Crockett has photographed and then developed a series of scenes in the Scotch Lowland life of a quarter of a century ago. If anybody questions the existence of numerous and picturesque varieties of human nature in the Scotch Lowlands, let him read these pages. Smiles and, almost, if not actually, tears will alternate as he reads, and throughout the beauty of sterling manhood and womanhood, the duty of unaffected piety, and the meanness of avarice and trickery are enforced both indirectly and directly, and always effectively. The book has been before the public long enough for it to be somewhat known already, and it has received the welcome which it abundantly deserves. We congratulate all who have not read it in that they have the first enjoyment of it still before them.

Against Human Nature by Maria L. Poole, [Harper & Bros. \$1.25] is another story in which the South and the North come together in unexpected and sometimes unsatisfactory ways, although the result is pleasing. The author's remarkable power of describing rustic character vividly has been shown before, as it is again here, in relation to New England; but in this instance she bestows most of her attention upon North Carolina, and the reader will find her equally at home. The introduction of the religious element in the book is managed reverently and with considerable skill, and the romance is intensified somewhat by the unexpected turns of the plot. We are inclined to call the book the author's best so far.—Miss Kate L. Blue's romance of the navy entitled *The Hand of Fate* [C. H. Kerr & Co. \$1.00] does not impress us as a great work of literary art, but it is bright and readable, and reveals clearly the author's pleasant familiarity with army and navy matters.

A Man and His Womankind [Henry Holt & Co. 75 cents], by Nora Vinné, is written with a firm control of the material of the plot and in a bright and sprightly style. It is a little society story, quite entertaining and of about the quality which we associate with the hammock or the parlor car.—*Dead Man's Court* [Frederick A. Stokes Co. 75 cents], by M. H. Hervey, is of about the same quality, but there is more of it. Indeed, its author has followed closely in the traces of Dr. Conan Doyle and others. It is startling in its plot and the characters make

little of tragedy upon occasion. In fact, it comes quite near to being a blood and thunder story, but it has more refinement of tone and it must be conceded to be exceedingly interesting. It is one of the books which will sell rapidly.—*The Sale of a Soul* [Frederick A. Stokes Co. 75 cents], by F. F. Moore, describes the shrewdness of a husband whose foolish wife has eloped with another man and who skillfully overtakes them, and so conducts himself and so shapes the conditions around them that the folly and wickedness of her course are made evident to her without reproaches on his part, and they are happily reunited. It is a sharp hit on some theories held by certain examples of the newer womanhood and is a strong piece of writing.—From the same publishers comes a very touching and striking story of colored life at the South, *A White Baby* [50 cents], by James Welsh. All the principal characters are powerfully delineated. The cruel deception which is practiced, the consequences of which are so bitter, is a severe tax on the reader's sense of what is probable; but, conceding that, the story can only call forth extreme sympathy. Apparently the special features of Southern life are accurately portrayed.

Another volume by the author of *Miss Toosey's Mission* is *My Honey* [Roberts Bros. \$1.00]. We will not anticipate the reader and reveal particulars about this book, but we can assure him that the gentle charm which pervades the author's other volumes is here also, and its successive scenes increase in their interest to the end. It is a little hard to define the peculiar attraction of this author's work, but all who have read her books appreciate its reality.

—Several volumes of short stories call for notice. One is by L. C. Whitelock, and is entitled *A Mad Madonna and Other Stories* [Joseph Knight Co. \$1.00]. These stories are exceptionally graceful in form and do not lack the sturdier qualities which sometimes fail to accompany the artistic. It is safe to say that the public, which has an ever ready appetite for really deserving light literature, will receive the volume with gratification. It contains a number of illustrations.—Another similar volume is by C. M. Thompson, and is called *The Nimble Dollar with Other Stories* [Houghton, Mifflin & Co. \$1.00]. Its sketches are successful in local coloring, New England being the scene, and the unique ways of looking at things and of describing them are very well reproduced. One can almost hear the twang in which some of the remarks must have been made. The book is short but satisfactory in its way.—The last book on the list is *Private Tinker and Other Stories* [Frederick A. Stokes Co. 50 cents], by John Strange Winter. It includes ten of this popular author's characteristic military stories or stories suggested by military life. We need say no more about the book, as the world now knows well what pleasant work in her own vein the author provides.

JUVENILE.

A connecting link between stories for adults and those for the young may perhaps be found in *A Great Appointment* [Hunt & Eaton. 90 cents], by Myra G. Plantz. It is a semi-religious novel for young people, evidently intended as a Sunday school library book, and is as well suited for that use as many volumes which the libraries contain. It is pervaded by an earnest Christian spirit, and describes agreeably certain

philanthropic and religious efforts made successfully.—*Girls Together* [J. B. Lippincott Co. \$1.25], by Amy E. Blanchard, makes no special pretensions to be religious, but it is a sweet and wholesome series of pictures of bright young people who grow up into attractive young women and whose doings are full of interest. It is a book which the girls will like, and with reason. —Turning from the girls to the boys we find provided for the latter a spirited story by Molly E. Seawell, called *Quarter Deck and Folk'sle* [W. A. Wilde & Co. \$1.25]. Miss Seawell is exceptionally gifted in the line of instructing and amusing young people at the same time, and many a boy pricks up his ears at the sound of her name in the hope of another of her lively and at the same time instructive and high spirited volumes. This one will sustain her reputation well, and will be read with eager interest. We are not sure but that the girls will enjoy it almost as much as the boys.

The Horse Fair [Century Co. \$1.50], by James Baldwin, is to be one of the leading holiday favorites this year. In the guise of a sort of story a large number of the horses famous in history or fiction are introduced to the reader, and even the modern substitutes for horses come in for notice. It is a little far fetched in parts, but a right readable and amusing book, as well as very handsome.—Mr. E. S. Ellis's *Through on Time* series has reached its second volume, *The Young Conductor, or Winning His Way* [Merriam Co. \$1.25]. It is lively and even sensational but stimulating to manly progress.—*Chumley's Post, a Story of the Pawnee Trail* [J. B. Lippincott Co. \$1.50], by W. O. Stoddard, is in this author's familiar and popular vein which always kindles and maintains the interest of the boys. Many will recognize this book as an old friend.

From the Lothrop Publishing Company comes *The Ocala Boy* [\$1.00]. Maurice Thompson is the author and Florida is its scene. In his own graphic and skillful manner Mr. Thompson has described here the experiences of two lively boys from the North, and an ingenious mystery is blended with the story in a manner which adds greatly to its interest.—W. O. Stoddard also has given the public a new book through the same publishers. It is *The Partners* [Lothrop Publishing Co. \$1.50], and although it is a girls' story primarily, the boys will not find it unattractive. Mr. Stoddard has written with his usual zest and his usual appreciation of young character and life. The book is illustrated.—*The Three Apprentices of Moon Street* [\$1.50], a French juvenile story by Georges Montorgueil, has been translated by Huntington Smith and is published by T. Y. Crowell & Co., and is an extraordinarily inviting book for boys. Its three characters are genuine boys in respect to mischief and frolics as well as the more thoughtful and manly qualities, and the book is wholesome in tone while exceptionally engrossing throughout. This also will be one of the season's favorites.—In a different vein but equally sure to be liked is Miss Anne H. Wharton's new book, *A Last Century Maid and Other Stories for Children* [J. B. Lippincott Co. \$1.50]. Six pleasant stories, the outgrowth of a quick appreciativeness of the boys and girls, and making telling use of simple but charming material, form a delightful volume which we cordially recommend.

A Mushroom Cave [\$1.50] is by Evelyn

Raymond, and is published by Messrs. Roberts Bros. Mr. V. A. Searles has supplied the illustrations, which are extraordinarily ingenious and successful examples of work in black and white. The story as a story is eminently entertaining, and the book as a whole is destined to a vigorous Christmas popularity.—Mr. J. T. Trowbridge, the veteran author, continues to keep his hand in by turning out one or two stories for boys and girls annually, and his latest appears to be *The Lottery Ticket* [Lee & Shepard. \$1.00]. It is a story of temptation and moral conflict and will have a good influence. It is, of course, spirited in style. It has already appeared in the *Youth's Companion*, but is here considerably enlarged.—The name of Mr. Trowbridge naturally suggests that of Oliver Optic, and the same publishers have sent us one of the latter's new volumes, *Half Round the World or Among the Uncivilized* [\$1.25], the second volume of the third series of the All-Over-the-World Library. Those readers who have accompanied the hero thus far through his numerous and startling adventures will continue in his society through another book, and will not be surprised that more events of an exciting and even thrilling nature are recorded.

For the children such a book as Sarah J. Connell's *The Little Ladies of Ellenvood and Their Hidden Treasure* [G. W. Jacobs & Co. \$1.00] offers variety of attractions. It is a nice little story and the boys and girls will want it read to them more than once.—*Kyzie Dunlee a Golden Girl* [Lee & Shepard. 75 cents] is by Sophie May, and is one of the Little Prudie's Children series. Everybody understands what Sophie May's hold upon the juvenile public is, and this little book is another illustration of her conspicuous right thereto.—The same publishers have issued Grace le Barron's *Little Daughter* [75 cents], the second of the Hazelwood series. It is an edifying book for little folks, but the element of pleasure is by no means disregarded; in fact, the two are blended with notable success.—*Young Master Kirke* [75 cents], by Pen Shirley, also comes from Lee & Shepard and also belongs to a series, the Silver Gate. It shows a keen and comprehensive appreciation of what boys and girls are and what they want in their books. Every page is entertaining.

Little Miss Phoebe Gay [Houghton, Mifflin & Co. \$1.00], by Helen D. Brown, also is a very tempting book for the younger children. It goes into the details of child life more successfully than most books, and the little readers will feel that somebody has been writing about them as well as for them, which will interest them all the more. It is tastefully and even handsomely bound, and cannot fail to be a holiday favorite.—Judge E. A. Parry is the author and Archie Macgregor the illustrator of a fascinating and exceedingly amusing book, *Katawampus, Its Treatment and Cure* [Macmillan & Co. \$1.25]. It is a little like the ordinary fairy story and a little like Alice in Wonderland, and very much like nothing but itself, and altogether it is certain to cause shouts of laughter and to be read with sparkling eyes.

POETRY.

Of the half-dozen or more volumes newly received, much the most important is the substantial and elegant work which E. D. Garrett has collected and edited and for which Edmund Gosse has written a felici-

tous introduction. It is called *Victorian Songs* [Little, Brown & Co. \$6.00] and it contains lyrics published during the present reign. Forty-five poets are represented by from one to eight songs apiece. The period is considered in three divisions: its earlier years, the years following Tennyson's selection to the Poet Laureate, and the last quarter-century. The most eminent are Sir Edwin Arnold, Arthur Dobson, Edmund Gosse, Thomas Hood, Lord Houghton, Jean Ingelow, Rossetti, Swinburne and Tennyson. The list includes a great name or two, and most of its members, if only poets of the second or third class, nevertheless have contributed to literature some striking and beautiful verse. This work includes, of course, the cream of their collections and exhibits the different kinds of poems which they have written. The mechanical execution of the book leaves nothing to be desired. It is as artistic as it is substantial. Moreover, the index, table of contents, etc., all are thoroughly well done. It is the most tempting gift-book for the money which has come to our notice this year.

Mrs. James T. Fields is one of the poets who, although always in sympathy with what is cheerful, nevertheless by preference sings in strains prompted by her graver moods. A poet of the meditative school, her verses have serious meanings and repay pondering. *The Singing Shepherd and Other Poems* [Houghton, Mifflin & Co. \$1.00], her most recent collection, illustrates both her easy rule over metrical forms and her occasional independence of them, and it especially appeals to the deeper nature of the reader.—*Later Lyrics* [Houghton, Mifflin & Co. \$1.00] represents Mrs. Fields's friend, Mr. Aldrich, and contains selections from *Mercedes*, *The Sisters' Tragedy*, *Wyndham Towers*, and *Unguarded Gates*. It affords a good notion of Mr. Aldrich's later work and the publishers have brought it out in a simple but very tasteful edition.—The same publishers have brought out *Songs from the Golden Gate* [\$1.50], by Ina Coolbrith, with illustrations by William Keith. We notice little in her pages which has a distinctively Californian flavor, but her poetry is much above average in quality and interest.

Mr. E. W. Watson's *To-day and Yesterday* [H. T. Coates & Co. \$1.00] contains some vigorous conceptions and some glowing and musical verses. But taken as a whole it is a little crude and somewhat unduly ambitious. It lacks that mastery over both substance and form which the best work illustrates.

MISCELLANEOUS.

Very few people who are familiar with the history of the late M. Ernest Renan, the distinguished French author, and with his other writings would have attributed to him the authorship of *My Sister Henrietta* [Roberts Bros. \$1.25] had it not been declared to be his work. There is nothing in the form of the book which is not in keeping with his literary style and standards, but there is much in its sentiment and spirit which, while by no means unnatural to him, would not ordinarily have been expected from him. Of course the relationship between the writer and the subject of the book explains this fact. Renan gives a tender and sympathetic sketch of the character and life of a beloved sister whose life was a benediction to him and whose death a severe blow. She must have been a woman

of remarkable moral beauty and her influence must have been highly helpful. Not the least interest of the book is what it reveals about Renan himself. In spite of his radical views it is evident from these pages that much of the genuine spirit of religion was in his heart.

The common opinion that President Buchanan's administration was chargeable with conspicuous weakness seldom has been questioned at the North, and it is something of a surprise to find in a recent publication an earnest defense of its course. Hon. Horatio King was Postmaster General under Buchanan, and was a warm personal friend of the President. In his book entitled *Turning on the Light* [J. B. Lippincott Co. \$2.00] Mr. King has given the public a series of recollections of his long and useful life, largely political or otherwise connected with public affairs. A considerable portion of the book is devoted to President Buchanan, and eight of his hitherto unpublished letters are supplied. We are free to say that the reader is likely to have his estimate of Mr. Buchanan's political integrity somewhat raised, even though the impression of his unfitness for his position be not wholly removed. Mr. King also describes the scenes during the early portion of the Rebellion in Washington and a number of special occurrences which are of considerable interest. The volume also contains a biographical sketch of the author, a number of his poems and considerable miscellaneous material. A portrait of Mr. King serves as the frontispiece.

Rev. S. G. Wilson, for fifteen years a Presbyterian missionary in Persia, has summed up many of his experiences and impressions, as well as much of the history, politics, social usages, etc., of the people, in a volume called *Persian Life and Customs* [Fleming H. Revell Co. \$1.75]. It is not strictly missionary publication, although it of course has something to say about missions and will be a useful addition to any missionary library. It is somewhat too largely a record of uneventful personal experiences, but possesses large interest and much solid value.—Mr. L. H. Gibson is an architect of good sense, culture and experience. His former book, *Convenient Houses*, met a real need. His present work, *Beautiful Houses* [T. Y. Crowell & Co. \$3.00] is full of wise and practical suggestion as to securing beauty without sacrificing convenience or running into extravagance, and all who are about to build or reconstruct a house will find it helpful. It is charmingly and lavishly illustrated and tastefully bound.

Two more numbers of the Temple Shakespeare are *King Lear* and *Othello* [Macmillan & Co. Each 45 cents]. They resemble the handsome preceding volumes.

Alexander Dumas, Jr., author of the famous novel, *The Three Musketeers* [D. Appleton & Co. \$4.00], has been translated by Maurice Leloir, so that this, which is intended of course for a Christmas holiday edition and is in two neatly but elegantly bound volumes in a box, deserves to be, and doubtless is destined to be, an exceedingly and enduringly popular edition of this famous work.—Washington Irving's *Tales of a Traveller* [G. P. Putnam's Sons. \$6.00] is out in a new issue called the Buckthorne Edition. It is a good example of the workmanship, skill and good taste of its eminent publishers. The page bordering, although possessing little variety, is very

pretty, and in type, paper, binding, covering, etc., this familiar work is adapted to enter upon a new and a long lease of life. The two volumes are sold together in a box.

The Century Cook Book [Century Co. \$2.00], compiled by Mary Ronald, resembles the best among other books of its sort in its comprehensiveness, clearness, suggestions as to table decorations, dinner etiquette, etc., and it also offers photographs of a number of dishes ready for use. It includes some distinctively sectional receipts such as residents of other regions often desire. It contains a number of little devices to aid the cook or her mistress, and it must be conceded by all a very high place among the best practical manuals of the sort.—Harriet T. Perry has compiled a *Helen Jackson Year Book* [Roberts Bros. \$1.50]. It is a creditable collection of significant passages from the various writings of its well-known author, and it will be a foremost favorite for months to come.

NOTES.

— The schools for library training which have come into being lately find plenty of pupils and are doing good work.

— A new thing in magazine history is the appearance of a special November edition of *Munsey's Magazine* in cloth covers.

— *The Critic* justly remarks of the great mass of literature dealing with the War of the Rebellion that it is too military and does not give the civilian side with sufficient proportion.

— The late Prof. H. H. Boyesen excelled as a literary critic and had in mind a great critical history of Scandinavian literature, which now must await the leisure of some other scholar.

— Messrs. Roberts Bros., publishers of the recent translation of several of Balzac's novels by Miss Wormeley, report that Balzac's popularity is on the increase, judging by the demand for these works.

— The basement of the new Minneapolis public library is open for children under twelve. The children also are free to make their own selections of books, but must report them to those in charge.

— That is a shrewd and true discrimination made by Mark Twain to the effect that "the humorous story is American, the comic story is English, and the witty story is French." As a general statement it is remarkably just.

— The centenary edition of Burns will be out next year. There are to be two editions, one of 600 copies for Great Britain and one of 150 for America. It will contain several portraits and other etchings, facsimiles of poems, and other materials of special interest.

— Dr. W. R. Nicoll, the London correspondent of *The Bookman*, says that English novelists regard Thomas Hardy as their master, a statement certainly to be taken with a large grain of caution. He also says that Rudyard Kipling "undoubtedly has lost ground in England."

BOOKS OF THE WEEK.

Ginn & Co. Boston.

SELECTIONS FROM URBIÆ VIRI INLUSTRES. By B. L. D'Odore. pp. 326. 85 cents.

Christian Science Publishing Co. Boston.

WOMAN'S CAUSE. By Carol Norton. pp. 32. 32 cents.

Tuttle Morehouse & Taylor Press. New Haven. THE BI-CENTENNIAL CELEBRATION OF THE FIRST CONGREGATIONAL CHURCH AND SOCIETY OF BRIDGEPORT, CT. pp. 234. \$1.50.

Fleming H. Revell Co. New York.

THE PROPHESYING OF WOMEN. By Rev. G. F. Wilkin. pp. 348. \$1.50.

THE ANGEL AND THE VISION. By Christopher. pp. 160. \$1.00.

THE CROSS IN THE LAND OF THE TRIDENT. By Harlan P. Beach. pp. 108. 50 cents.

SOMETHING TO REMEMBER. Arranged by Rose Porter. pp. 120. 60 cents.

BROTHER LAWRENCE. From the French of Nicholas Herman. pp. 44. 30 cents.

MY LITTLE BOY BLUE. By Rosa N. Carey. pp. 41. 30 cents.

SUCCESSION. By E. W. Bok. pp. 184. \$1.00.

NADYA. By O. M. Norris. pp. 256. \$1.25.

PIONEERING IN NEW GUINEA. By James Chalmers. pp. 255. \$1.50.

THE LIFE OF JOHN LIVINGSTON NEVIUS. By Helen S. Nevius. pp. 462. \$2.00.

PERSIAN LIFE AND CUSTOMS. By Rev. S. G. Wilson. pp. 321. \$1.75.

THE INDWELLING CHRIST. By J. M. Campbell. pp. 178. 75 cents.

THE SOUL WINNER. By C. H. Spurgeon. pp. 318. \$1.25.

PRACTICAL SABBATH SCHOOL COMMENTARY ON THE INTERNATIONAL LESSONS FOR 1896. Edited by Mrs. T. B. Arnold. pp. 235. 50 cents.

Dodd, Mead & Co. New York.

GYPSY'S COUSIN JOY. By Elizabeth Stuart Phelps. pp. 320. \$1.50.

THE SPIRIT OF JUDAISM. By Josephine Lazarus. pp. 202. \$1.25.

STORIES OF THE WAGNER OPERAS. By H. A. Guerber. pp. 191. \$1.50.

OUR COMMON SPEECH. By Gilbert M. Tucker. pp. 225. \$1.25.

PADDY O'LEARY AND HIS LEARNED PIG. By Elizabeth Champlin. pp. 171. \$1.00.

THE WAY OF A MAID. By Katharine T. Hinkson. pp. 300. \$1.25.

THE EMPEROR NAPOLEON III. By Pierre De Lano. pp. 383. \$1.25.

A SHERBURNE ROMANCE. By Amanda M. Douglas. pp. 409. \$1.50.

A. D. F. Randolph & Co. New York.

CHRONICLES OF UGANDA. By R. P. Ashe, F. R. G. S. pp. 480. \$2.00.

MY SON'S WIFE. By Rose Porter. pp. 215.

HUMILITY THE BEAUTY OF HOLINESS. By Rev. Andrew Murray. pp. 141.

THE COUNTRY MINISTER'S LOVE STORY. By Maria Bell. pp. 353. \$1.50.

DAFT DAVIE. By S. R. Whitehead. pp. 376. \$1.50.

THE DOOM OF THE HOLY CITY. By Lydia H. Farmer. pp. 386. \$1.25.

Charles Scribner's Sons. New York.

THE AMAZING MARRIAGE. By George Meredith. Two vols. pp. 316, 330. \$2.50.

THE RECORDS AND LETTERS OF THE APOSTOLIC AGE. By E. D. Burton. pp. 238. \$1.50.

MEMOIRS OF CONSTANT ON THE PRIVATE LIFE OF NAPOLEON. Translated by Elizabeth G. Martin. Four vols. pp. 326, 307, 318, 336. \$5.00.

AN OLD NEW ENGLAND TOWN. By F. S. Child. pp. 230. \$2.00.

American Book Co. New York.

STORIES FOR CHILDREN. By Mrs. C. A. Lane. pp. 104. 25 cents.

FAIRY STORIES AND FABLES. By James Baldwin. pp. 176. 35 cents.

OLD GREEN STORIES. By James Baldwin. pp. 208. 45 cents.

Macmillan & Co. New York.

THE TEMPLE SHAKESPEARE: *Othello*. pp. 177. 45 cents.

THE GREY LADY. By H. S. Merriman. pp. 377. \$1.25.

Frederick A. Stokes Co. New York.

WESTMINSTER. By Sir Walter Besant. pp. 398. \$3.00.

THE RED SPELL. By Francis Gribble. pp. 192. 50 cents.

G. P. Putnam's Sons. New York.

MIMOSA LEAVES. By Grace Denio Litchfield. pp. 112. \$1.50.

POETS' DOGS. Arranged by Elizabeth Richardson. pp. 192. \$1.25.

Thomas Y. Crowell & Co. New York.

BEAUTIFUL HOUSES. By L. H. Gibson. pp. 346. \$3.00.

L'AVRIL. From the French of Paul Marguerite, translated by Helen B. Dole. pp. 194. \$1.00.

A. C. Armstrong & Son. New York.

THE EXPOSITOR'S BIBLE: *The Book of Jeremiah*. By W. H. Bennett. pp. 372. \$1.50.

Hunt & Eaton. New York.

BESSIE AND BEE. By Mary D. Brine. pp. 87. 75 cents.

Henry Holt & Co. New York.

SOME MEMORIES OF PARIS. By F. Adolphus. pp. 308. \$1.50.

Thomas Nelson & Sons. New York.

FAMILY PRAYERS. By J. R. Miller, D. D. pp. 195. \$1.00.

Fords, Howard & Hulbert. New York.

A NEW LIBRARY OF POETRY AND SONG. Edited by W. C. Bryant. Revised and enlarged. pp. 1,076. \$5.00.

David Mackay. Philadelphia.

MANUAL OF MYTHOLOGY. By A. S. Murray. pp. 408. \$1.25.

White Star. Chicago.

MYSTERY OF THE GOLDEN CLOTH. By J. S. Hughes. pp. 258.

PAPER COVERS.

Silver, Burdett & Co. Boston.

THE SYMPATHETIC LIFE. By Reuben Thomas, D. D. pp. 35.

A. D. F. Randolph & Co. New York.

THE ENGLISH BIBLE. By Rev. George Milligan, D. D. pp. 137. 30 cents.

THE FISHIN' JIMMY CLUB. By John Clark Hill, D. D. pp. 46.

Columbus Press. New York.

SILVER JUBILEE GATHERING. pp. 134. 25 cents.

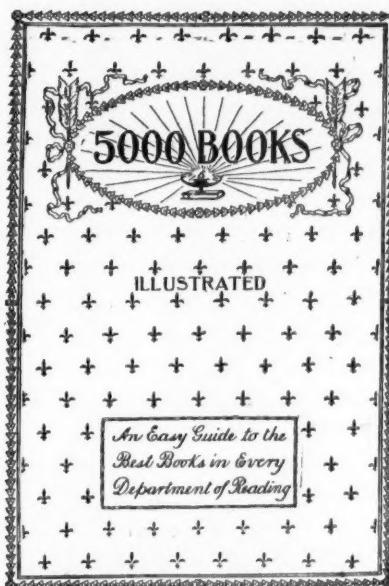
Hunt & Eaton. New York.

GOLD AND INCENSE. By M. G. Pearse. pp. 88. 35 cents.

MAGAZINES.

October. CATHOLIC UNIVERSITY BULLETIN.

November. NINETEENTH CENTURY.—OUR COUNTRY.—THE BASIS.—THE AMERICAN JOURNAL OF SOCIOLOGY.—CHRISTIAN LITERATURE.



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THE CULTURE OF THE SOUL. Material suited to meditation and spiritual replenishment. Rev. Floyd Tomkins of Providence will furnish a series of Lenten articles, and the weekly column entitled Closet and Altar will be broadened and enriched.

STORIES, SKETCHES AND ARTICLES in lighter vein by such writers as Harriet Prescott Spofford, Bliss Perry, Gerald Stanley Lee, Miss Alice Brown, author of the popular New England tales entitled Meadow Grass, and others.

THE CONGREGATIONALIST

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PLEDGES FOR 1896:

The organ of no faction; the representative of all sections and elements of the Congregational fold; the reporter of and commentator upon the doings of all Christian organizations, ecclesiastical and philanthropic.

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THE CONGREGATIONALIST, 1 Somerset Street, Boston.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 20 A.M. Rev. C. L. Morgan will read a paper on "How Can the Local Church Enlarge Its Usefulness in Its Community?"

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. W. E. Barton, Bromfield Street Church, Boston, Saturday, 3 P.M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION, annual meeting, Dec. 2, at 11 A.M., in the Berkeley Street building.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 3, 10 A.M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 9 to 5. Annual subscription, \$1.00. Life membership, \$10.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational; at the South and in the West, educational. Office, 121 Bible House; in Chicago, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plumer, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work for New England) Composed of four hundred students for the ministry, eight home missions, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Rev. Arthur G. Abbott, 701 Congress Building, Boston. Address applications to Rev. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Conn. Dr. H. S. Tuckerman, Hartford, Ct. *For a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1892.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 1 A.M.; Bible study, 3 P.M.; Sunday school, 10 A.M. Meetings every evening during Lenten season. Branch mission, Vineyard Haven. Is Congregational association and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The plan of an Ohio pastor can hardly fail to extend the social life of his church.

For a "polyglot" council we could hardly ask for a better example than that one in Cleveland.

We do not realize what depletion is until we have experienced such conditions as those of a Maine church within three months.

If early action on a good suggestion indicates success, the Michigan brethren will surely put new life into the work for the relief of the Board.

Individual communion cups are certainly looked upon favorably in the South, if the report of a Florida association is representative of a general sentiment.

With a bad outlook, due simply to a prophecy of failure, as is the case so often, a New York church recently faced a troublesome situation with greater success than was even hoped for.

Endeavor societies can enter more fully into the work of the church by arranging some

such plan as that of a Wisconsin society. If there is one thing more than another which pastors should encourage among their young people it is the personal work in and out of their societies for the hitherto unreached attendants.

It is quite fitting that such resolutions should be passed by those Washington associations, since in at least one nearly all the churches are on the C. H. M. S. list. But, writes a correspondent, "this must be done while the churches are suffering from such poverty that the salaries of pastors in this State are being greatly reduced everywhere." Much more, then, should other churches, more able to do so, pledge their assistance.

A NEW PASTOR IN BERKSHIRE.

For nearly threecore years and ten the pulpit of the North Adams church in western Massachusetts has been a source of mutual honor between pastors and people. And now once more, about a year after the close of the former pastorate, the voice of a new leader is



REV. W. L. TENNEY.

heard by the congregation, which, previous to this time, has been uplifted by the influence of such men as Rev. Drs. Washington Gladden, Lewellyn Pratt, T. T. Munger and J. P. Coyle. With a noble record in the past, as with a cheering prospect for coming years, a new period is begun in this, one of our strongest centers, than which there are comparatively few fields in the State which command a wider range of opportunity. Coming as he does from a distinctively college pastorate, Rev. W. L. Tenney enters now upon work of an essentially changed character in a church of over 650 members, representing more than 350 families.

By birth Mr. Tenney is a New Englander, being born in Boston, in 1862. His later education was received at Oberlin and Harvard College, and thereafter he was an instructor for about five years at Oberlin while yet carrying on his studies. His first pastorate in Cleveland, O., was cut short by illness, and after an intervening period of historical study he again assumed pastoral duties in Holbrook, Mass., previous to his work in Olivet. In efforts to reach men and young people he has formerly been especially successful, and as a young man himself possesses peculiar faculties for progressive leadership.

The installation exercises, Nov. 20, were varied, at the request of the pastor, by unusual social features and the customary formality of a sermon was eliminated by substituting an address, which was given by Prof. J. R. Commons. Floral decorations and fine music lent a pleasant charm to the services.

A BUSY WEEK IN CLEVELAND.

The entire community is under the shadow of the Central Viaduct disaster, which occurred recently and in which sixteen persons lost their lives by the fall of a car through an open draw-bridge into the Cuyahoga River. One of the victims was a member of Pilgrim Church and three others were connected with the congregation. The subjects announced for Sunday were set aside and all the services had special reference to the great calamity. The gates on the viaduct were closed and the red lights were displayed, but it now seems clear that the lights were not seen either by the conductor or the motor man, although the former had left the car to run forward and pull a safety switch especially provided to prevent just such accidents. The fact that the conductor had worked twelve hours a day every day for fourteen weeks without taking a Sunday or any other day of rest may help to account for the occurrence. The car crashed through the gates and only one of the seventeen persons who went down with it was rescued alive. The open office of Pilgrim Church with its telephone enabled the pastors, who were up all night, to secure information as to the disaster.

Last week Monday the executive committee of the Ohio H. M. S. met to welcome Secretary Fraser back from his six months' leave of absence. He returns with much improved health, greatly to the joy of the churches. He has already resumed his office duties. In view of the large amount of work to be done the committee has engaged Rev. D. L. Leonard, D. D., who has with great efficiency filled Secretary Fraser's position during his vacation, to continue as assistant for three months, giving one-half of his time to the work.

Monday evening the Congregational Club celebrated a layman's night. Nearly 100 persons sat down to supper, and after papers by Prof. F. D. Kelsey on The Abdication of the Layman and Rev. R. A. George on The Restoration of the Layman there followed an animated discussion, in which nearly twenty laymen and ministers participated in five-minute speeches.

Wednesday occurred one of the most interesting and significant councils which has ever been held in Cleveland. Mr. J. J. Dessup, a member of Bethlehem Church, who has been for the past six years one of Dr. Schaufler's lay helpers among the Poles and Germans, was ordained as a minister. Mr. Dessup is a man nearly sixty years old, who was formerly a prosperous business man in Berlin and later in New York city. He was the son of a German mother and French father, and was born in Prussian Poland. His recital of his religious experience touched all hearts. His knowledge of the Scriptures, gained largely by independent study, and his practical experience in Christian work made it evident that he has rare qualifications for the responsibilities of the ministry. He spoke in German and Dr. Schaufler interpreted his words to the council. The services in the evening were held in the English, Bohemian, German and Polish languages, and familiar hymns were sung in the four languages, all of which are used in every Sunday's regular services in this "Polyglot Chapel," as it is often called.

Nearly every church in the city was represented at the council which ordained J. A. Davidson as pastor of Irving Street Church, Nov. 21. Mr. Davidson was formerly a machinist in Hamilton, Canada. He came to Oberlin and took a theological course together with many college studies, and he has been acting pastor of this church with marked success for nearly a year. The church responds with enthusiasm to his practical and vigorous leadership.

Union Church is holding special services every evening, the pastor, Rev. C. H. Lemmon, being assisted by Rev. J. W. Hargrave Rockport church, which is within seven miles of the Public Square in Cleveland, and con-

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nected by electric cars, is now practically a part of Greater Cleveland. It has just lost an efficient pastor in Rev. J. A. Belanger, a recent graduate of Oberlin Seminary, who has returned to his former home in Boston.

Lorain Street Mission rejoices in steadily increasing attendance and interest. A singing class of fifteen members has been organized and adds largely to the effectiveness of the evening services. Mr. M. L. Thomsen, an Oberlin student, has supplied the pulpit the past two Sundays. Rev. I. W. Metcalf, who for the past year and a half has divided his time between the superintendency of the Congregational City Missionary Society and the associate pastorate of Pilgrim Church, has resigned the superintendency, to take effect Dec. 1, in order that he may devote all his time to the enlarging work at Pilgrim Church.

M.

THEOLOGICAL SEMINARIES.

Andover.

Last Friday evening the students heard reports of the convention of the Inter-Seminary Alliance at Lancaster, Pa., by the Andover delegate, Mr. Partridge, and of the meeting in the interest of the Student Volunteer Movement in Boston by Mr. Ray of the Junior Class.—The last meeting of the Society of Inquiry was wholly devoted to mission work in India. Papers were read by Messrs. Dunbar, Bartley, Truslow, Axtell and Abbott. The discussion covered some account of the country and its people, a statement in regard to existing religions in India and a historical sketch of Christian missions, together with an estimate of the present status of evangelistic work in the country.

Hartford.

The mission band has just organized a class of about twenty students for the study of missions in India. The book used is Beach's *The Cross in the Land of the Trident*.—The physical examination of the students has just been made preparatory to the regular winter's work in the gymnasium. The class meets four afternoons each week.—The Thanksgiving recess began Wednesday noon and continues during the week.

Yale.

Last Thursday evening the Student Volunteer Band of the school was addressed by Rev. H. P. Beach. The band numbers seventeen members. W. S. Beard is president.—Professor Brastow's elective class in homiletics is taking up a study of the life and preaching of Horace Bushnell.—Reviews of Crawford's *Fatherhood of God* and of Candlish's work on the same subject were presented by members of the class in systematic theology last week.—Austin Rice of the Middle Class has been selected to represent the university in the annual debate with Princeton next month.—At the regular meeting of the Semitic Club last week the current literature in connection with Semitic studies was reviewed and discussed.

Oberlin.

The conferences held with the students by prominent pastors of the State upon practical topics of the pastorate continue. The last one, which was conducted by Rev. C. W. Carroll, was especially valuable.—Last week a moot examination was held in which the Senior Class was subjected to the questioning in systematic theology usual at examinations for approbation to preach or at an ordination. Dr. H. M. Tenney conducted the examination. Another will be held next week.

Chicago.

An address on *The Best Methods of Conducting Prayer Meetings* was given the students by Dr. Lawrence of the Second Baptist Church last Thursday afternoon.—The tenth regular session of the Chicago Society of Biblical Research, which has over thirty members, of which Dr. W. R. Harper of the university is president, held its tenth regular session Nov. 16. Papers were read on *Seeing God* by Prof. A. H. Huizinga of McCormick Seminary, Scripture Teaching Concerning Sheol or Hades by Prof. R. E. Weidner, D. D., of the Lutheran Seminary. Prof. C. F. Bradley, D. D., of Garrett Biblical Institute (Methodist), spoke delightfully of his summer abroad.

CONFERENCES AND ASSOCIATIONS.

ME.—Union County Conference met in Denmark, where there is a church of thirty-six women. The sermons were by Rev. Messrs. G. M. Woodwell and A. P. McDonald. The topics were: *The Congregational Church—What It Is, Its Achievements, Its Possibilities, Value of Regular Services in a Small*

Church Without a Pastor, Secularism in the Church—Cause and Cure. Rev. C. A. Sargent began work here, Nov. 17, for a year.

N. Y.—Manhattan Conference was held in Brooklyn, Nov. 21. The general subject, *The Christian Sabbath*, was discussed freely by Rev. Drs. A. J. F. Behrends A. J. Lyman and R. J. Kent. Sociology and the Churches was the topic of a lecture by Prof. C. D. Hartranft, D. D. Brief remarks were also given by Rev. Drs. R. B. Storrs, H. A. Stimson and others. Altogether the sessions were full of scholarly instruction and bright thought. A communication was received from the New York and Brooklyn Association of churches and ministers, declining to accede to the invitation of the Manhattan Conference that their churches unite with it, and their ministers with its Ministerial Association. This invitation was given in response to the suggestion of the New York and Brooklyn Association that the two bodies become one. An important item was the naming of a committee to cooperate with representatives from the New York and Brooklyn Association in outlining a new plan of union for the two bodies.

D. C.—The Washington Conference met, Nov. 19, in Baltimore. The sermon was preached by Rev. J. H. Jenkins. Foreign Mission Work was the theme of one session, and besides other addresses Rev. M. Nikambe and his wife of India spoke on Native Christian Churches in Bombay. The evening praise services were varied by the effective rendering of some Welsh choruses by the church choir. The addresses were on: *The Influence of Christian Homes in Present Social and Civic Problems.* Resolutions were passed condemning the Armenian massacres and approving a demand for protection and indemnity for the property of Americans there.

FLA.—The Florida East Coast Conference, which extends further south than any of the local bodies, held a meeting in Daytona, Nov. 13, 14. Sermons were preached by Rev. E. W. Butler and Rev. A. T. Fuller. The topics were: *The Question of Amusements, Criticising the Pastor's Sermon in the Home, The Christian Sent into the World, Religious-Military Organizations Among the Young, Individual Communion Cups and Home Missions.* The ballot in regard to individual cups resulted in a vote of five to one in favor of them. The notable act of the meeting was that this conference, which consists of ten small, struggling, frontier churches, voted to place itself on the General Howard Roll of Honor.

O.—At the recent meeting of the Central Ohio Conference the resolutions of the National Council concerning union and co-operation among Christians were discussed and heartily endorsed. A committee was appointed to confer with members of the body known as *The Christian Connection*, whose churches and conferences cover the same territory as the Central and Miami Conferences. The two committees have already met in Columbus and arranged a provisional program for a union meeting of the four conferences to be held next spring. Each church will be represented by pastor and delegate, and it is hoped that a practical method of co-operation will be reached by these two bodies which are working in the same territory. The Congregational committee was received enthusiastically by the State Association of the *Christian Connection*, and among the leaders of the latter there is a strong desire for union with the Congregationalists.

The Lake Shore Association, which meets twice a year and is composed of Northern Ohio ministers, held one of the best meetings in its history, Nov. 18. The general subject was Congregationalism, and the program, which was strongly and vigorously carried out, included as topics: *Its Platform of Christian Unity, Its Adaptation to Present Day Needs, Its Problems and Power to Solve Them, A Layman's Estimate, and Its Impression on Newcomers.*

WIS.—The Milwaukee district convention, Nov. 11, 12, in Hartford, was a grand meeting. The topics were: *Special Needs of Our Churches, Practical Work in Reaching Non-Attendants at Church, Enterprises in Christian Education, Home Missions, Personal Work, Individual Righteousness in Social Regeneration, Spiritual Needs of Young People Met, Demands of the Christian Life, and The National Council.* The sermon was by Rev. Henry Holmes.

S. D.—The Central Association met in Carthage, Nov. 12-14, with good attendance. Four pastors and a new church were received into membership. Reports, though encouraging, showed at times serious loss of members by removals. The sermon was by Rev. Z. H. Smith. Good papers were given on: *On Which Day of the Week Should We Observe the Sabbath? The Church Prayer Meeting, Pastors Visiting, Business Principles in Church Affairs,*

Sunday Schools, Home and Foreign Missions and Woman's Work. Pres. H. K. Warren gave an able address on *Corporation Ethics* and Rev. B. H. Burtt on *Socialism*.

WN.—The Seattle Association met of late in Everett. The church has just completed a house of worship at a cost of \$1,500. It is a marvel of cheapness, capacity and convenience. The main room seats over 250 persons besides other rooms. The attendance was large, the sermon was by Rev. Horatio Alling. The program was practical, the general theme being *Our Church Work.* The discussions were crystallized into a resolution to have the cause of home missions presented in every church at an appointed time with a special thank offering for the debt. The resolution provides also for special effort for the American Board in the spring. Two German Reformed churches were heartily received into the association, and Mr. W. J. Faulkner was approved to preach for one year. The association shows unmistakable growth in spiritual power. It is also increasing in membership and new churches are springing up faster than they can be cared for by the C. H. M. S. The closing address was by Rev. W. H. G. Temple on *The Evangelistic Spirit.*

CLUBS.

MASS.—At the November meeting of the Essex Club, in Salem, Rev. C. P. Mills spoke entertainingly upon experiences in Egypt and Palestine, under the topic: *The Lands and the Book.*

ME.—The Portland Club had as its topic at the meeting, Nov. 18, *Evolution.* The speakers were alive to the discussion and a successful meeting was enjoyed.

PA.—The Club of Pittsburg and vicinity held its annual meeting, Nov. 19, at the residence of Mr. J. H. Harlow, Edgewood. Mr. J. A. Kingsbury was elected president.

MICH.—The West Michigan Club met in Grand Rapids, Nov. 18. One session was devoted to lively reports of the National Council and American Missionary Association by seven speakers. At the evening service six corporate members of the Board made stirring addresses and a collection was taken for the sufferers in Harpoot. A strong resolution condemning lynching was passed unanimously.

NEW ENGLAND.

Massachusetts.

BOSTON.—The Ministers' Meeting listened to a scholarly, suggestive essay by Rev. Fred. Hovey Allen on *The Artistic Expression of the Supernatural.* The comparative merits of pictorial art and the written and spoken words in setting forth the truths of religion were set forth with discrimination. Resolutions reflecting the sorrow of the Congregational clergy because of the death of Rev. S. F. Smith D. D., were introduced by Rev. Dr. Furber and passed.

HYDE PARK.—Dr. A. W. Archibald, the pastor, has preached the third anniversary sermon of his pastorate with this church. During the last year fifty-seven persons, thirty-one on confession, have been received to membership, and in three years 194 were received, about one-half on confession. The present membership is now 701. The Sunday school enrollment is 743. A debt of \$2,000 has been paid, and improvements costing \$1,000 have been made.

SALEM.—South is the fortunate possessor of a fine lantern, which is often brought into use in its meetings, the pastor, Rev. J. F. Brodie, being a skillful manipulator of it. By its means Rev. G. H. Guttersen gave a delightful view of the work of the A. M. A. among the Highlanders of the South recently.—*Tabernacle* has just adopted *The Church Hymnary.* The selection was made after a long and careful comparison of various publications. The pastor, Dr. D. S. Clark, is giving a series of Sunday evening talks on Sundays Abroad, covering the five months of *The Congregationalist* party's Oriental journey.—All the Salem churches are vigorously enlisted in the no-license campaign. The Roman Catholic temperance societies are planning rallies in the largest hall of the city, and all good citizens are hoping to reverse the decision of last year. The splendid service of the *Salem Gazette* is worthy of wide recognition. It is a temperance paper out and out, though it may cost it something to be known as such.

ATLLEBORO.—Six months ago the Methodist, Baptist and Congregational churches planned a series of meetings to begin Nov. 1, under the leadership of Rev. Ralph Gilliam, formerly an assistant to Rev. B. Fay Mills. The way was carefully prepared by the pastors and Christians generally. At the first invitation given more than ninety adult

persons made a confession. In all more than 300 persons signified their desire to begin a Christian life, about one-half being adults. The meetings were largely attended, many being turned away from the Congregational meeting house, which at times had more than 1,100 persons within its walls. The results of the work are believed to be permanent. Many who started have already applied for admission to the churches. The spirit of unity has been strengthened, the moral tone of the community has been elevated, Christian charity is stronger, the churches are quickened in life and faith, and many homes have been gladdened. Of Mr Gillam only the highest and best things can be said.

GRAFTON.—*Union.* The new meeting house, which has been in process of construction since last June, was dedicated Nov. 20. It stands on the main street, near the center of the town, on a lot and granite foundation given by a manufacturing company of the place. The land measures 200 by 150 feet, while the wooden building is sixty-eight by seventy-six feet in size, with a spire 100 feet high. The main room has a seating capacity of 300, besides the additional convenience of the lecture-room and a classroom. The basement contains a well-furnished dining-room and kitchen. The windows are all of stained glass and mostly memorials. The lighting throughout is by electricity, and the fixtures, like some other furnishings, were gifts to the church. The total cost of the house was over \$12,000. At the services Dr. Nehemiah Boynton preached the sermon and Rev. J. R. Thurston offered the prayer. A historical sketch was given also. Rev. David Howie is pastor.

WORCESTER.—Rev. E. M. Chapman read an able paper on Science and Evolution before the Ministers' Meeting, Monday morning.—The City Missionary Society asks the churches for \$5,169 to carry on its work the coming year.

Maine.

BANGOR.—The new secretary of the Maine Missionary Society, Rev. D. P. Hatch, writes a letter of greeting to the churches asking aid and co-operation for the society.—*Hammond Street* has met a great loss in the death of Deacon J. M. Daggett, a faithful and beloved officer in the church.

NORTH GORHAM.—A building has been purchased and remodeled and it was dedicated Nov. 6. The sermon was by Rev. S. N. Adams. A few addresses were given and \$100 were raised to free the building of debt.

New Hampshire.

EXETER.—*Second.* As many members of the parish desire that the present church edifice shall still be used for religious purposes when the new building shall be erected, and as the upper part of the town is growing so rapidly that a new church will soon be called for to meet the needs of the people, it is probable that the building will be moved to that section for greater convenience. One owner of land in that vicinity has already offered a suitable lot for this purpose free of expense to the people.

MANCHESTER.—*Franklin Street.* Rev. B. W. Lockhart has now as an assistant in parish work Mrs. J. A. Newton. She will also have the care of the woman's reading-room at the meeting house.

CROYDON.—Mrs. Betsey Ames, the oldest parishioner and one of the best friends of the pastor, died, Oct. 29, at the advanced age of ninety-nine years, nine months. She was a woman of rare intelligence, energy and strength of character, unselfish in her generosity and of wonderful memory.

Rhode Island.

PROVIDENCE.—*Union.* Within one week Dr. Nutting obtained pledges for the payment of the debt and a surplus for incidentals, about \$20,000 altogether.

Connecticut.

NEW HAVEN.—At the Ministers' Meeting last week Rev. D. M. James gave an address on Jonathan Edwards and the Great Awakening. Last Monday morning Prof. Arthur Fairbanks of Yale spoke on The Influence of the Greek Mysteries on the Development of the Christian Sacrament.—*Grand Avenue.* A series of popular concerts recently inaugurated have been largely attended by the working people of the community.—*United.* Last week Mr. G. W. Cable delivered an address under the auspices of the Men's Club on The Moral Utility of the Novel.

WOODBURY.—Horace Manville, at the time of his death one of the oldest church members in New England, died recently at his home in this place at the advanced age of 100 years and eight months. He was received into the church in Middlebury in 1815 and has always been an active and aggressive church worker, being seen regularly in his pew on pleasant days almost up to the time of his death. His memory, for that of an old man, was remark-

ably clear, and he was, in a tolerable degree, in possession of his faculties almost to the last.

SHERMAN.—The end of the year finds the church and society in a prosperous condition, with the best prospect in their history.

MIDDLE STATES.

New York.

CORTLAND.—Last week Sunday was a great day here. The church has been carrying a debt which had been reduced to \$2,700. This was an obstacle, but the times seemed unfavorable for canceling it. But the courageous pastor, Rev. W. H. Pound, went quietly to work and last Sunday crowned his efforts with a great victory, as amid much enthusiasm \$5,300 were subscribed, enabling the church not only to cancel the debt but to make needed repairs. In the three years of the present pastorate there have been accomplished the adoption of free pews and systematic weekly offerings, increase of benevolences, the formation of a Junior Endeavor Society and a Men's Club, the yearly roll-call has been instituted, cottage prayer meetings established, and a flourishing East Side mission opened.

MAINE.—The male members of the church united in an old-fashioned "bee" a few days ago and laid a good chestnut walk from the street to the meeting house and set up a good horse block. The women are negotiating for the purchase of new carpets for the auditorium.

NEWARK VALLEY.—The Y. P. S. C. E. gave an old folks' concert and New England supper at the opera house, Nov. 20. Antique songs, recitations and costumes were the attractions. The proceeds were devoted to the purchase of memorial windows for the new chapel.

New Jersey.

BOUND BROOK.—The fall work opens with promise. The Ladies' Aid and Missionary Societies have reorganized with increased membership. The former, which did effective work last year, has made arrangements for an interesting course of literary and musical entertainments. A reading circle and a Junior Endeavor Society have been organized, and the purchase of a stereopticon for church work has been promised. There is also an increasing spiritual interest at the prayer meetings. The church has recently been called to mourn the loss of Deacon J. B. Bartow.

PLAINFIELD.—The church building has been beautified with a new carpet and heavy hangings between the class-rooms. The business affairs are in a more solid condition than ever before. The church has shared in a religious census of the city, the place of worship or preferences of every resident having been recorded. Moreover, the city has been districted and a section assigned to each church for its special oversight.

Pennsylvania.

PHILADELPHIA.—*Park.* The Sunday school held its second annual chrysanthemum exhibit Nov. 9. Prizes were given to the four scholars whose plants showed the best care. The Choral Union sang a cantata on a recent week day evening.

PLYMOUTH.—*Puritan.* After felling the ancient elm tree, which served as the old whipping post of the town, the church sold it for tables, butcher blocks and pieces of relics, and realized a good sum towards the contemplated church building.

ALLEGHENY.—This church is planning for a series of revival services and has requested Rev. A. T. Reed to assist. A feature in the work of this church is a singing class of forty members.

SCRANTON.—*Plymouth* has recently paid \$1,000 on its indebtedness, leaving quite a sum yet to be raised. The mission Sunday school in connection with this church now averages 230 in attendance.

KANE.—The congregation gave a reception to the pastor, Rev. C. A. Jones, and his wife on the occasion of their "wooden wedding." The church has voted to erect a new parsonage for them next spring.

TAYLOR.—This church has expended about \$2,300 in repairing its house of worship, greatly adding to its attractiveness and comfort. Rooms for the Sunday school and week night meetings have been added.

COALDALE.—The church, Rev. D. J. Jones, pastor, has nearly doubled its membership in the past two years. Its debt is all paid and a parsonage will soon be erected.

ERENBURG.—One of the summer visitors here gave \$1,000 toward the renovation of the church, and one of the members who died a few months ago bequeathed \$500 to the church, \$200 to the Sunday school and \$100 to each of the benevolent societies.

THE SOUTH.

Texas.

DALLAS.—*First.* Regarding the numerous accounts which had broad circulation in the daily papers and concerned the resignation of the pastor, Rev. C. I. Scofield, the church has passed resolutions entirely refuting the report that conservative members of his congregation disapproved of his opposition to the prize fight, and declaring that his resignation is heard with regret, and that for thirteen years he has been a faithful worker, so that in that time the membership has grown from less than twenty to over 500.

THE INTERIOR.

Ohio.

COLUMBUS.—Evangelist B. Fay Mills began a series of meetings last week Tuesday, and great hopes are held by the Christian people of the city that a mighty work will result. The noon meetings are held in the First Church edifice.

COLLINWOOD.—The parish has been divided into nine districts—the women into four, the men into two, the young people into two, and the children constitute one. Each division will give a supper in the church parlors once a month, charging ten cents. The purpose is to broaden the social element.

Illinois.

CHICAGO.—*Redeemer.* It was a large representative council which met Nov. 14 to recognize Rev. W. H. Manss as pastor. He comes from the Evangelical Lutheran Synod and with good testimony as to his ability and successful service. His statements convinced the council, while his bearing and spirit were no less assuring. It is felt that he is a real addition to the forces of the city. The sermon was by Dr. Newman Smyth, with whom, during his seminary days, Mr. Manss had been closely associated.

WINNEBAGO.—Evangelist VanAnken of the H. M. Society, aided by Mr. Burks as singer, recently conducted special services which have cheered Rev. W. H. Ross and the church and added many names to the membership. The new parsonage is about completed and the prospect has not been so bright for this church for years.

Indiana.

INDIANAPOLIS.—*Plymouth.* The women realized \$200 at a recent birthday social which was largely attended.—*Fellowship.* A reception was given to the new pastor, Rev. F. M. Whitlock, and his wife, Nov. 15. Refreshments and beautiful decorations were special features. Several addresses were given on appropriate themes. The commodious rooms were well filled with an animated throng, representing the social life at the north end. The pastor is preaching to congregations that tax the capacity of the edifice.—*Mayflower.* The annual fair of the women last week netted \$210.—*People's.* Rev. J. C. Reeve and wife, who are members here, have recently removed to Springfield, Mo., where Mr. Reeve will supply Pilgrim Church for six months.

DUNKIRK.—This church, Rev. W. A. Thomas, pastor, has broken ground for a building. It is to be of stone in foundation and trimmings and brick veneer in superstructure and will cost, with the lot, \$9,000. The plan provides especially for reading, kindergarten and Y. P. S. C. E. rooms and church parlors. A general subscription has been made by the citizens and glass work employees in support of the enterprise. The vice-president of the window

HARPER'S WEEKLY

Three Splendid Numbers

NOV. 10
THE UNITED STATES PROVING GROUND AT SANDY HOOK

DEC. 7
THE OPERA IN NEW YORK

DEC. 14
THE GREAT CHRISTMAS ISSUE
Stories and Articles by
W. D. HOWELLS, OWEN WISTER,
RICHARD HARDING DAVIS,
and J. K. BANGS

10 Cents a Copy • \$4.00 a Year

SUBSCRIBE NOW!

glass syndicate is chairman of the building committee.

ANDERSON.—Rev. Richard Powell is looking after the interests of the Welsh settlement recently formed about the extensive tin plate works.

Superintendent Curtis and Rev. J. M. Sutherland recently made a prospecting tour through a portion of the gas region, and found a remarkable growth of population centering around extensive manufacturing plants which continue to locate here on account of cheap fuel. The plant will employ 1,600 men.

Michigan.

SAGINAW.—First. A new church manual with full parish directory is just out. It contains 826 names, 705 of them members. An unexpected finding is that a large proportion of the number of persons holding sittings without membership in the church are professing Christians. There are seventy-three office-bearers in the various organizations outside of committees. The church carries out institutional week night methods.

CHARLOTTE.—Rev. H. S. Roblee and wife gave a reception in the church parlors Nov. 5, this being the date of the beginning of the pastor's sixth year. Upon their return home Mr. and Mrs. Roblee found several tokens of value at the parsonage. About 133 new members have been added during the pastorate, repairs and improvements have been made, a Junior C. E. Society of fifty members has been organized, and a piano purchased by the Y. P. S. C. E., and the church is now in fine working condition and the congregations are the largest in the history of the church. The gallery has been used for the first time since the pastor came here.

DETROIT.—Woodward Avenue. After a powerful address by Rev. H. P. De Forest, D. D., the church raised a largely increased offering for the American Board.

KALAMAZOO.—Upon receipt of the news of the Harpoot massacre the church passed strong resolutions condemning the negligence of our Government in protecting the lives and property of the missionaries.

The corporate members of the American Board in Michigan are the first to organize at the suggestion of the Brooklyn resolution. Six of the ten members in the State met in Grand Rapids at the call of Gen. B. M. Cutcheon, Nov. 18, and elected Pres. W. G. Sperry, D. D., chairman and Rev. D. F. Bradley secretary. The organization will work along two lines: to raise \$5,000 for the debt of the Board before March 1 by soliciting gifts from private individuals, and to secure a better organization in our State and local associations for increase of interest and contributions.

Wisconsin.

SHEBOYGAN.—The Endeavor Society of this flourishing church, Rev. J. T. Chynoweth, pastor, now meets at the close of the Sunday evening service as an after meeting for evangelistic effort.

THE WEST. Missouri.

LAMAR.—The church was never more prosperous and hopeful than at present. A helpful series of revival meetings, in which Rev. R. L. Layfield

assisted, has just closed. The church has been lifted to a higher spiritual plane besides receiving a substantial addition to its membership. Rev. C. A. Greenlees is pastor.

Continued on page 856.

Hood's

Sarsaparilla has over and over again proved itself the best blood purifier medical science has ever produced. It possesses such positive merit to purify, vitalize

And

Enrich the blood, that it accomplishes remarkable cures where other preparations utterly fail. Its record of cures, not

Only

of Scrofula, Salt Rheum, Catarrh, Rheumatism, but of Nervous Prostration, Weakness and Debility, is unequalled.

Hood's

Sarsaparilla is the One True Blood Purifier.

Prepared by C. I. Hood & Co., Lowell, Mass. gl.

Hood's Pills cure habitual constipation. Price 25 cents.

Wakeful Nights

Will wear out anyone—
pain is about
the same
whoever has
it—but nervous or sick
headache is almost at once
relieved by **Pheno-Caffein**
trial box
free.—if others who suffer
from neuralgia or periodic
pains can have refresh-
ing sleep, so
can you—
ask them.

All druggists, 25c.
A 10c. trial box
mailed free.

Pheno-Caffein Co.
Worcester, Mass.



XVIIITH CENTURY.

Furniture of antique design is now all the rage.

If such furniture is old, however, the pleasure of its possession is seriously handicapped. Dirt, stains, a dull tarnish, weakened joints and braces, jerky drawers and unsteady legs are not payment enough for the pleasure of association with the past. It is more satisfactory to have these beautiful shapes reproduced, and add convenience to your other enjoyments.

We are offering this season some exact copies of famous old pieces of furniture of the last century. We reproduce the exact tone of the mahogany; the metal mounts and trappings are accurately transcribed.

Here is the home desk of a professional man of three generations ago. It is useless to deny that it is more convenient than any of the modern desks which we plan with so much care.

And it is immensely decorative in the room. It is like a distinguished personage from another century.

PAINÉ FURNITURE CO.,
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The Lungs and Their Diseases.

We commence today the publication of a series of extracts from the lectures of the venerable specialist in lung complaints, Dr. Robert Hunter of this city. They will be continued from week to week and embody everything of interest and importance for the public to know regarding the lungs and their diseases.

No. I.

Now that we have the means of curing the lungs with certainty, in most cases, if only applied in time, it becomes of the utmost importance that the people know what are the diseases which affect our breathing organs—how they arise; in what way they lead to consumption; how consumption can be prevented and the principles which govern its curative treatment. The diseases which affect our breathing are: Catarrh of the Head and Throat, Influenza and La Grippe, Laryngitis, Bronchitis, Asthma, Pneumonia, and Tuberculosis or Consumption.

All of these, except consumption, are caused directly by congestion or engorgement of the air passages and lungs. Cold is the most common cause of such congestion, but it may also arise from breathing an atmosphere charged with dust or with gases which irritate the mucous membrane of the air passages. When the external surface of the body is chilled the blood is driven to the internal surfaces; this rush of blood to a part produces what is known by the term *congestion*. Unless it be quickly relieved the blood lingers and stagnates in the capillaries, causing first irritation and ending in *inflammation*. The part which becomes the most inflamed determines the name of the disease. If it be the head and throat it is called *Catarrh* or *Influenza*. If the top of the windpipe, it becomes *Laryngitis* or *Croup*; if the air tubes of the lungs, we call it *Bronchitis* or *Asthma*, according to the form it takes; and when it involves not only the lining of the tubes, but the whole tissue entering into the formation of the lung, it becomes *Pneumonia*. All of these diseases occur in an acute form and may end fatally in a few days or weeks. The deaths from acute Pneumonia and Bronchitis number many thousands each year in this city alone. Most of such attacks, however, lose their acute character and continue in a chronic form in which, if the patient's vitality be great, they may linger for months or years before ending in Consumption, which is the natural and almost inevitable ending of all chronic inflammations of the air passages and lungs.

The first effect of chronic inflammation of the mucous lining of the nose, throat and bronchial tubes is to alter the natural mucous secretions, producing at first a thick, tenacious phlegm, which clogs the tubes and diminishes the freedom of breathing. As the inflammation becomes more inveterate it abrades and destroys the epithelium, producing ulcerations, after which the matter expectorated changes to a mixture of mucous and pus combined.

All this occurs and continues for a longer or shorter period, attended by cough and expectoration, often by hectic fever and night sweats, and occasionally by spittings of blood and loss of flesh and strength before the setting in of Consumption.

In my next I will explain what Consumption is and how it engraves itself upon the chronic diseased surfaces of the lungs.

ROBERT HUNTER, M. D.
117 West 45th Street, New York.

NOTE.—Dr. Hunter's discoveries and treatment are fully explained in a pamphlet which readers of *The Congregationalist* can obtain without charge by addressing him as above.

IT WILL SERVE THE INTERESTS
of all concerned if, in correspondence suggested by
announcements in our ADVERTISING COLUMNS, men-
tion is made of the fact that the advertisement was
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Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.
Freiligh's Tonic (*A Phosphorized Cerebro-Spinan*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25¢, ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

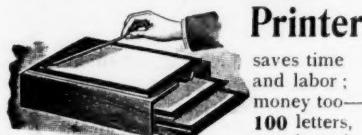
Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Formula on Every Bottle.

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saves time
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100 letters,
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copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex**. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

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If one were asked to define super-excellence, two words would suffice:

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A taste will better convince you of their delicate deliciousness than all the superlatives in the dictionary. The name, Whitman, on every box is warrant of the purity of its contents. At Christmas, or at any time, there's no more acceptable gift than a pound of Whitman's Candies—at your dealers, or mailed for \$1.00.

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YOU SELL A Western Mortgage
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead! State exact location, condition of title, and your requirements. Write to the Boston Realty, Indemnity and Trust Co. THE BOSTON REALTY, INDEMNITY AND TRUST CO. Send for our Bond List. 33 Equitable Building, Boston.

The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00

The Congregationalist

THE BUSINESS OUTLOOK.

Overshadowing almost everything else at present is the large export movement of gold to Europe and the consequent reappearance of Treasury complications. It is almost impossible for the average man not connected with the world of finance to appreciate the effect, in its various ramifications, of a declining Treasury reserve.

It is a fact that confidence wanes as the reserve dwindles from the \$100,000,000 mark. The combination of heavy shipments of gold and insufficient revenue has been a powerful one for the United States Treasury Department to cope against in its efforts to maintain the credit of the nation upon a strictly gold basis. It is the same combination which forced the previous bond issues, and indications certainly point to a new one very soon, as the Treasury reserve was down to \$82,000,000 at the end of the week.

So long as the financial atmosphere is rendered stagnant by these uncertainties regarding the reserve and the measures for its relief, the stock market will not show much signs of buoyancy. Europe continues in a state of forced liquidation of Kaffir mining issues and Turkish and Egyptian securities. These factors accentuate the unwillingness here to assume new responsibilities and enter upon new ventures. The result is, as we have seen, complete stagnation on the Stock Exchange and absence of any legitimate buying.

When we observe the condition of general finance and consider the unfavorable and unseasonable weather which recently prevailed, there is genuine gratification that the volume of trade throughout the country is as good as it is. The proof of this is to be found in the large total of bank clearings, which last week scored the total of \$1,126,000,000, which, although slightly smaller than the previous week, exceeded the totals of 1894, 1893 and even 1892.

Iron continues to show some recessions in price, bessemer pig and billets declining the past week. As a whole, the movement of merchandise at the various centers is fairly large, and with the appearance of colder weather there was a distinctly better demand, especially for woolens, shoes and rubbers. Exports of both wheat and cotton are not as heavy as they might be and do not compare favorably with the figures of former years.

The aggregate of railroad earnings continues to increase, which of course shows that the merchandise movement is larger than a year ago. This is encouraging, for no more reliable indication of general trade exists than railroad earnings.

THEOLOGY IN GERMANY AND AMERICA.

Theological questions in Germany are largely the property of the chair; in Great Britain and America they are also the problems of the people. In Germany theology is often a thing apart from religion, but the very soul of religion lies in our theology. And this gives to it a quick and sensitive being, a livingness, as it were, which makes our ways often an astonishment to the German professor, who seldom conceals his scorn for theology which speaks *ad populum*, just as if it were learning coqueting with ignorance. But it is a wholesome and helpful thing for theology to feel that all its questions live, move and have their being in religion. This is a point which England and America have in common, and I, for my part, believe that, with adequate science and method, our standpoint will enable us to accomplish better and higher things than German scholarship has achieved.—Dr. A. M. Fairbairn, in *The Outlook*.

I never saw a fruit-bearing Christian who was not a student of the Bible.—Dwight L. Moody.

The cardinal principle in the wise use of time is to discover what one can do without and to select accordingly.—Robert Grant.

**Solid
7%**

We have a part of our issue of twenty year 6% gold bonds left, which we can still offer at 90.

These will net you 7% for the twenty years.

We shall pay a large part of these bonds off in five years; if you wish yours paid in this way, you net 10% for the five years.

You may easily satisfy yourself as to their unquestionable safety by writing us for full particulars, references, etc.

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School Bonds

\$ have long been known to careful people, as among the safest investments. We sell them netting 5% to 6%.

Write us for further information.

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Please mention *The Congregationalist*.

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OF NEW YORK.
OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.

Cash in Banks	\$410,495.19
Real Estate	1,666,572.17
United States Stocks (market value)	1,453,375.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,618,607.50
State and City Bonds (market value)	813,914.34
Bonds and Mortgages, being first lien on Real Estate	519,894.34
Loans on Stocks, payable on demand	125,100.00
Premiums uncollected and in hands of Agents	504,833.18
Interest due and accrued on 1st January, 1895	46,524.22
	\$9,159,836.54

LIABILITIES.

CASH CAPITAL	\$3,000,000.00
Reserve Premium Fund	4,386,269.00
Reserve for Unpaid Losses and Claims	720,119.76
Net Surplus	1,070,427.78

D. A. HEALD, President.
E. G. SNOW, Vice-Presidents.
W. L. BIGELOW, T. B. GREENE, Secretaries.

H. J. FERRIS, A. M. BURTIS, Ass't Secretaries
NEW YORK, January 8, 1895.

Continued from page 854.

Iowa.

KNOXVILLE.—The church has completed a suitable house of worship, thoroughly furnished in every part, at a cost of about \$5,300. The seating capacity is about 300. More than 400 persons were present at the dedicatory services Nov. 19. Dr. A. L. Frisbie preached the sermon and Rev. L. F. Berry offered the prayer. The collection and subscriptions at the service amounted to over \$1,000. The church unaided dedicated the house free from debt.

MCGREGOR.—The ninth year of the pastorate of Rev. C. A. Marshall began Nov. 3. During this period the benevolences have been increased nearly threefold. Last year the Y. P. S. C. E. purchased a \$300 piano, besides contributing \$75 to benevolences and assisting the flower mission. The Sunday school is also doing efficient work and a band of King's Daughters is maintained.

CLEAR LAKE.—The twenty-fifth anniversary of the church was observed Oct. 22. During Rev. F. E. Carter's two and a half years with the church there have been forty-eight additions. The C. E. Society is prospering and all lines of work are in good condition.

EMMETTSBURG.—As a result of special meetings, conducted by Evangelist Williams, eighty-six persons were recently added to the church. About 250 conversions are reported as a result of this effort.

Minnesota.

ST. PAUL.—*Bethany*. Congregational forces have been strengthened by the coming of Rev. S. G. Arnett, by the organization of Hazel Park into an independent church which has been received into our fellowship and also by the prospective recognition of the People's German Church on the West Side.—*Hazel Park* has a building already erected, while the German church has purchased a lot and is erecting a handsome edifice thirty-two by fifty-one feet in size, with a Sunday school room in addition and with all the modern improvements.—There are several Sunday schools sustained by Rev. J. B. Drew in connection with his pastorate at South Park from which it is expected churches will develop later.—*Oliveet*. As a result of the revival meetings thirty-two persons have united with the church, coming from seven different denominations. The meetings have resulted in a quickening of former members of the church rather than in reaching those who never were Christians. The Presbyterian and Methodist churches have both been strengthened.

MINNEAPOLIS.—*Scandinavian*. Several additions to this church by confession, the closing of a neighboring Lutheran church and a revival of religion with some conversions have given a decided impulse to this enterprise.—*Union*. A fellowship meeting with addresses by representatives of several denominations was held here with success.

Kansas.

LAWRENCE.—*Plymouth*. The members of the church are happy in clearing off an indebtedness of \$800 that had been a trouble for two or three years. The whole amount was raised with little effort in a few minutes. Under the leadership of the pastor, Dr. Richard Cordley, the church is growing and active in all lines.

Nebraska.

LINCOLN.—*Swedish*. This church, recognized Nov. 13, is a company of devoted, self-sacrificing people. Most of them have been connected with the Swedish Mission movement and have been used to the Congregational way. They raised nearly \$500 for their work last year. They worship at present in a public hall, but hope to build in the spring. Rev. J. M. Tillberg is the pastor. This is the only Scandinavian church of its order in the State.

WISNER.—This church, Rev. P. H. Hines, pastor, had a delightful home missionary rally day, Sept. 17. Superintendent Gross preached in the morning and a rally exercise was given by the Sunday school in the evening. The collections of the day reached \$30.

North Dakota.

FARGO.—*First*. Dr. Dudley is having large congregations and his pastorate has opened favorably. The city has given him a cordial welcome.—*Plymouth*. The work here is advancing and the congregations are increasing.—The attendance at Fargo College is larger this year than during any previous year in the history of the college. The class of students is also better than ever before. The first class will graduate this year. Dr. Dudley is giving weekly instruction in the Bible. President Simons is absent for a time in the East. Professor

Continued on page 857.

Why not secure foot comfort this winter?

ALFRED DOLGE FELT SHOES
AND SLIPPERS WILL GIVE
IT TO YOU.



Luxurious! Women's Romeo Slipper, fur trimmed, with leather sole and heel.
Price, \$2.50.



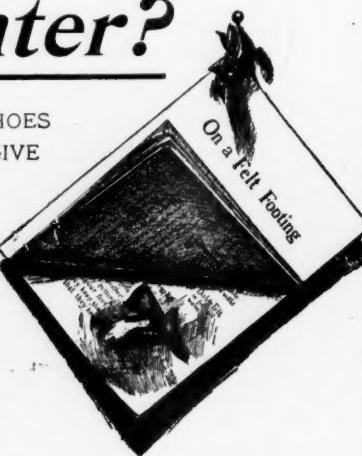
Men's Cushion Soled Fine Calf Shoe, with hygienic woolen lining. Price, \$6.00.



Women's Cushion Soled Shoe, unequalled for elasticity; fine leather, with hygienic wool lining. Price, \$5.00.



Daniel Green & Co.,
44 East 14th Street,
Take Elevator. New York.



THIS booklet, which has revolutionized the shoe-ideas of thousands, sent free. It describes 50 styles of shoes and slippers, in felt, and felt and leather combination.

Religious Notices.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 33 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of the country. It is supported by donations, bequests, and fees from Life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Presently no evangelistic army has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 46, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

S CHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established 1855.
3 EAST 14TH STREET, N. Y.

BRADFORD ACADEMY.

For the higher education of young women. Buildings unsurpassed for comfort and health. Twenty-five acres—twelve in grove; lake for rowing and skating. Classical and general course of study; also, preparatory and optional. Year commences Sept. 11, 1895. Apply to Miss IDA C. ALLEN, Principal, Bradford, Mass.

The Leading Conservatory of America
CARL FASLETT, Director.
Founded in 1853 by
E. Tourtelle.

**NEW ENGLAND CONSERVATORY
OF MUSIC. BOSTON MASS.**
FRANKLIN & CO. Send for Prospectus
giving full information.
FRANK W. HALE, General Manager.

Continued from page 856.

Deering, the new dean, is getting the work well in hand.

INKSTER.—The work is progressing under the leadership of Rev. C. Y. Snell, who has recently taken up this pastorate. The prospects were never so hopeful as now.

WILLISTON.—Rev. George Extence is pushing the new church building as rapidly as possible. He finds it necessary to labor with his own hands in erecting it.

New Mexico.

ALBUQUERQUE.—At the last communion there were several additions to the church, making fifteen in the five months since Rev. F. H. Allen began work. The morning congregations fill the audience-room and the evening overflow it. The Sunday school recently had an attendance which was the largest for years. The pastor is giving a series of Sunday evening illustrated lectures on *The Work of St. Paul*. The church is slowly paying its debts and recovering from its financial embarrassment.

PACIFIC COAST.**California.**

SAN FRANCISCO.—Cordial greetings awaited the pastors returning from the National Council. *First* and *Plymouth* each had a service of welcome. Large congregations and fitting words followed the return of Drs. C. O. Brown and W. D. Williams. —The missionary vessel, Robert W. Logan, sailed from San Francisco, Nov. 15. Services were held on board immediately before sailing under the direction of Rev. Walter Frear, who delivered an introductory address. Brief speeches were made by others, including Capt. I. Bray. The dedicatory prayer was offered by Rev. W. D. Williams, D. D. The vessel is stanch and conveniently arranged and new in every part. The outlay has been economically administered.

ROCKLIN.—The new edifice, costing about \$2,300 and having a seating capacity of 200, was dedicated Nov. 12. Dr. H. N. Hoyt preached the sermon. The small balance due on the opera chairs, with which the house is seated, was provided for by the raising of \$150. The C. C. B. S. gave \$500 and about as much more comes from individuals and churches outside of this place, Mrs. Haven, the pastor's wife, having raised the amount. Rocklin is a railroad town at the end of a division and has several quarries, where employment is given to many laborers. For years the Congregationalists have worshiped

in what was formerly a wayside inn, but now appreciate their handsome new structure.

SACRAMENTO.—Mr. A. C. Sweetser is the only surviving member of the church organized in this place in 1849. He has been a church member fifty-seven years, eleven in the East. Though seventy-six years of age, he still takes an active interest in the church.

In Lodi the net increase of the year in church membership is ten and in the average Sunday school attendance fourteen.—Some earnest temperance workers are taking steps to organize a non-partisan movement to secure an amendment to the United States Constitution prohibiting the importation and manufacture of intoxicating drinks.

—Rev. E. S. Williams of Oakland shows an interest in the efforts of Pacific University to raise money sufficient to secure the Pearson's bequest by promising to furnish stamps sufficient for all the correspondence relating to the subject. He is calling to his aid Sunday schools and Christian Endeavor Societies.

Washington.

QUILLAYNTE.—The finishing lumber for the meeting house has arrived from the nearest steamer landing. Indians carried the freight from the steamer in canoes as far toward shore as they could, and from the canoes eleven women carried it to the beach. Rev. R. W. Fletcher, the pastor, is hopeful that now the church may soon have a new home. He is not easily discouraged, though the story of his work shows that he is indeed a pioneer. The difficulties are, many of them, like those of a foreign field.

ORTING.—This church, which was organized Sept. 3, was recognized Nov. 8 with thirteen members. It will move at once to secure a parsonage. It is yoked with the McMillin group of churches.

OTHER CHRISTIAN WORK.

The first Syrian Orthodox Greek church in this country was dedicated in New York city Sunday, Nov. 17, with an impressive ceremonial by the Greek bishop of Alaska. There are said to be about 50,000 Syrians in the United States, most of whom belong to this sect.

For Weekly Register see page 859; Additions, page 861.

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—George Eliot.



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HON. P. H. WILSON,

Member of Congress from Brooklyn, says:

Temple Court, New York City,
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Cordially yours,

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[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co., from Hon Francis H. Wilson, Member of Congress.]

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326 West 33rd St., New York, Sept. 4, 1895.

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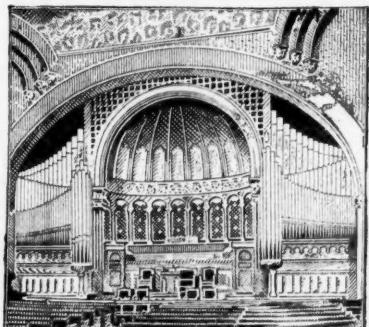


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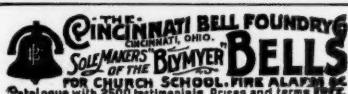
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ADAMS, T., to Second Ch., Lans'dord, Pa.
BRERETON, Jas. E., Geneva, N.Y., to Waverly, Ia.
CRAWFORD, Chas. D., formerly of Crested Butte, Col., to supply in Plymouth Ch., Kansas City, Mo. Accepts, and is at work.
DEGLASS, Alex., to remain as pastor in Dehesa, Cal.
EVAN, Edward (Meth.), Manchester, Eng., to Camden, N.J. Accepts, and is at work.
GALLOWAY, Emil R., Weaverville, Cal., to Ocean View. Accepts.
GERRISH, Geo. M., Goshen, Mass., to Thorndike. Accepts.
GRISWOLD, A., Liner, Grandville, Mich., to Custer Talbot. Accepts.
JOHNSON, William, Sistersville, R.I., to Niantic and to Brooklyn, Ct. Accepts the latter.
LEES, Jno. W., Orford, N.H., to Westminster, Mass. Accepts.
LEWIS, Alex., New England Ch., Brooklyn, N.Y., to Pilgrim Ch., Worcester, Mass.
MARKS, Julius, Blairburg, Ia., to Peru, Ill. Accepts.
MILLS, Harry E., Topeka, Kan., to Brighton, Chicago, Ill. Accepts.
NORTH, Wm. C., Unadilla, Mich., to Roberts, Ill. Accepts.
POVEY, Jesse, to permanent pastorate of Mt. Hope Ch., Detroit, Mich.
REED, Geo. M., Eldred, N.Y., to Northville. Accepts, and is at work.
SMITH, Wm. R., Golden, Ia., to Silver Creek and Keck. Accepts.
SWANSON, Isaac J. N., Odell, Ill., to Lima, O. Accepts, to begin Jan. 1.
WARNER, Herb. E., Garden Prairie, Io., accepts call to Reinbeck.
WASHBURN, Wm. S., Alcester, S.D., to S. Shore, Troy and Mazepa. Accepts.

Ordinations and Installations.

- DAVIDSON, Jas. A., o. Irving St. Ch., Cleveland, O., Nov. 22. Sermon, Rev. L. L. Taylor; other parts, Rev. Messrs. Rufus Athorpe, E. M. May, R. A. George, C. S. Mills.
DESSAU, Jno. J., o. Mizpah Chapel, Cleveland, O., Nov. 23. Preacher, Rev. Messrs. L. L. Taylor, John Lewis, H. A. Schaufler, D. D. C. S. Mills, John Musil.
FARNHAM, Ralph A., o. N. Yarmouth, Me., Nov. 20. Sermon, Rev. F. W. Davis; other parts, Rev. Messrs. Arthur Smith, C. E. McKinley, H. O. Thayer, G. Y. Washburn, James Richmond.
TENNEY, Wm. L., o. Adams, Mass., Nov. 20. Parts, Rev. Messrs. Lynn Whiting, D. C. A. B. Penniman, J. R. Common, I. C. Smart, A. B. Church, John Bassam, William Slade.
TOWN, Willard O., o. Thompson, O., Nov. 21. Sermon, Rev. T. D. Phillips; other parts, Rev. Messrs. N. C. Bosworth, D. A. Strong, D. L. Leonard, D. D., E. O. Mead.

Resignations.

- ADRIAN, Isaac N., Carpenterville, Ill., to take effect Dec. 28.
BAXTER, Thos. G., Saranac, Mich., withdraws resignation.
BRIGHT, Jesse L., South Ch., Columbus, O.
GIMBLETT, Wm. L., Carrington, N. D.
HUMPHREYS, Thos. A., Johnston, Pa.
JOHNSON, Wilbur, Slatersville, R. I.
KING, Jas. B., Newburgh, N. Y.
KLOSE, Wm. H., Monona, Io., withdraws resignation.
LAWRENCE, Henry O., Orient and Genl Point, Io.
LEWIS, Thos. E., Chagrin Falls, O., to accept call to Lakewood, W. Va.
METCALF, Irving W., as superintendent of the Cong. City Missionary Society, Cleveland, O., to take effect Dec. 1.
PAUL, Benj. F., Lamberton and Walnut Grove, Minn.
REED, Wm. E., Avoca, Io.
SMITH, Frank, o. North Ave. Ch., Cambridge, Mass., to take effect Nov. 30.
TERHUNE, C. A., Standish, Mich.
WATERMAN, Alfred T., Baldwin, Mich.
WELLS, Geo. H., Plymouth Ch., Minneapolis, Minn.

Churches Organized.

- LINCOLN, Neb., Swedish, rec. Nov. 13. Twenty two members.
S. BENJ., Kan., rec. Nov. 12. Twenty-four members.

Miscellaneous.

- DICKINSON, Chas. A., Berkeley Temple, Boston, Mass., has returned to Westminster, Vt., his summer home, after a six months' vacation spent largely in Maine and Pennsylvania. He resumes his pastoral work Dec. 1.
MATTHEWS, Newman, recently returned to his church in Scranton, Pa., with his bride, was given a welcome reception by the parish.
NEWMAN, Stephen M., Washington, D.C., was given a handsome easy-chair and foot rest recently, in honor of his fiftieth anniversary.
NEWTON, Benj. G., Plymouth, Pa., was given a farewell reception recently, which was unique in many ways. Among the gifts to him was a purse of money.
NICHOLS, Nathan R., and wife, Norwich, Vt., were given a pleasant reception on the twenty-fifth wedding anniversary. Tokens of good will were given in generous numbers.
SANDERS, Clarence M., Marseilles, Ill., has been ill for some time and is now suffering from a nervous trouble. It is feared that he will be unable to resume pastoral work for many weeks.
STORRS, Richard S., Brooklyn, N.Y., upon the completion of a forty-nine years' pastorate was given an informal reception last week, at which many distinguished guests were present. The musical program was especially charming.

THE PASTORS' FUND.

FOR THE AMERICAN BOARD DEBT.

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Rev. C. H. Patton, Duluth, Minn.,	50.00
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"Tonine"

A pathetic story.

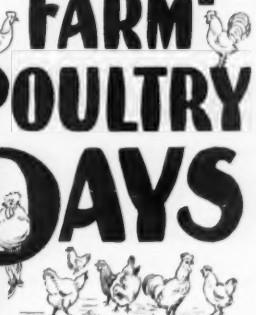
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28 November 1895

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 22.

Again the condition of affairs in Turkey and the peril of some of the missionaries was the absorbing topic. Miss Fay presided and read Jer. 32. Mrs. Judson Smith spoke of the news which had been received within the week of the bursting of mission buildings at Harpoot, Turkish soldiers protecting the raiders and special malice being shown towards the missionaries; of troubles at Marsovan, Aintab and Van, and of Mr. Tracy's statement, in a recent letter, that never have the people so turned to the missionaries for comfort of various kinds and for the mental and moral training of their children. Mrs. Strong read extracts from letters from Dr. and Mrs. Barnum, written, of course, before the latest atrocities, but expressing a calm trust in God in the midst of their apprehensions. Miss Seymour and Miss Bush were then at Arabkir, and considered as safe there as at Harpoot—a peculiar sort of safety surely in the light of the facts of today.

Mrs. J. K. Browne, whose nineteen years' residence in Harpoot makes the recent horrors too vivid a picture, could hardly speak of the circle there, who have come to seem like her own family.

Mrs. Capron, Mrs. Thompson, Mrs. Kellogg, Mrs. Abell, Miss Gilson of South Africa and Miss Fay led the prayers in behalf of the missionaries, their friends, the missionary children, the persecuted Armenians, the Moslems and the sultan. Mrs. Schneider was glad to have the Mohammedans remembered, and said it should be understood that they do not all approve of such atrocities.

Friends in Japan, whom the calendar had suggested during the week, were not forgotten, and Miss Lamson gave some interesting facts and extracts from recent reports and letters.

EDUCATION.

— David J. Hill, LL. D., president of Rochester University, New York, has resigned.

— A Congress on Africa is to be held in Atlanta in connection with the exposition, Dec. 13-15. It is to be under the direction of the Stewart Missionary Foundation for Africa in Gammon Theological Seminary, and a long list is announced of speakers. These include representative men of both races who are interested in the Negro problems both in Africa and in this country.

— A religious movement of much power is under way in Colorado College. The daily meetings are crowded with students and the whole institution is deeply stirred. There has been a large increase in the number of students this year and the college is exerting a great influence upon the whole State and Rocky Mountain section. It occupies a very important point and draws its students from a large area of our country.

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— Chancellor MacCracken of the University of New York is sponsor for a movement which has for its motive the systematizing by legislation and other means the universities, the colleges and the secondary schools of the nation. He believes in the feasibility of national legislation, together with national appropriations, which could fix the minimum property standard for every corporation hereafter to be chartered to give college degrees in medicine, law, pedagogy or technology; which could fix the minimum entrance and graduation standard to be required of every college and university hereafter incorporated; which could fix the amount of money grant to be given by each State to existing corporations chartered as universities or colleges, but which fall below the recommended standard, on condition that they become secondary schools and surrender their right to confer degrees; which could fix the amount of subsidy to be given to the stronger universities and colleges in each State which may possess the minimum property requirement on condition that they accept and enforce the national standard for entrance and for graduation.

A NOTEWORTHY EXHIBIT.—Some of the finest old pieces of eighteenth century furniture have this season been skillfully reproduced and are now on sale at Paine's on Canal Street. These old, historic shapes are of absorbing interest to the student of times and manners, and it is not easy to visit these warerooms during this exhibition and come away without purchasing.



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tried dozens of corsets without obtaining perfect satisfaction. The next time ask for the "R. & G"—an American corset for American women. In short, medium, and long waist. Retailed at \$1.00, \$1.25, \$1.50, and \$2.00. If your dealer does not keep them write us.

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ATLANTA UNIVERSITY will entertain visitors. Lodging 50 and 75 cents. Meals 35 cents. Convenient to electric and steam cars to Exposition Grounds. Write for circular to President HORACE BUMSTEAD, Atlanta, Ga.

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SUPERIOR TO ALL OTHERS.

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Mill and Factories, Meriden, Conn.

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The engraving shows a late style of these goods. They are made of genuine Florence Knitting silk, whatever the name called. Florence Silk Mittens are sold one pair in a box, bearing the brand Florence on one end. The pattern shown here is lined in back and wrist throughout with silk. They are perfect fitting, and in cold climates are far more durable and comfortable than the best of gloves. Sold by all enterprising dealers, who can be supplied by

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ADDITIONS TO CHURCHES.

	<i>Conf. Tot.</i>	<i>Conf. Tot.</i>	
CALIFORNIA.		MINNESOTA.	
Hay Fork,	10 16	Faribault,	1 4
Kenwood,	— 9	Minneapolis, Fifth	— 5
Lorin,	5 5	Ave.,	— 5
Los Angeles, Olivet,	— 3	Lyndale,	— 5
N. Berkeley,	— 13	Park Ave.,	— 4
Oakland, Market St.,	1 10	Plymouth,	— 4
Fourth,	— 3	St. Paul, Olivet,	— 35
Pico Heights,	— 11		
Souquel,	2 3		
CONNECTICUT.		NEBRASKA.	
Bridgewater,	— 4	Ashland,	1 4
Meriden, First,	4 6	Beatrice,	— 3
New Haven, Howard Ave.,	6 15	Burwell,	— 10
ILLINOIS.		Lincoln, Butler Ave.,	3 5
Chicago, Covenant,	4 5	Plymouth,	2 5
Duncan Ave.,	— 4	Neligh,	— 9
Forestville,	4 20	Springfield,	3 3
Green St.,	— 5	Venango,	9 9
Leavitt St.,	8 21	Painesville, First,	— 7
Maplewood,	2 5	Porthsmouth,	— 40
Midway,	5 9	Toledo, First,	— 4
Millard Ave.,	4 10		
N. Englewood,	3 9	OKLAHOMA.	
Park Manor,	1 3		
Porter Memorial,	5 5	El Reno,	10 14
Puritan,	4 5	Lawn View,	— 7
Scandinavian, First,	3 3	Stillwater,	4 6
South,	5 15		
South Chicago,	6 9	SOUTH DAKOTA.	
Taboraville,	1 4	Beresford and Pio-	
Granville,	31 36	neer,	— 4
Harvey,	4 11	Frankfort,	3 5
La Grange,	— 9		
Maywood,	1 3	VERMONT.	
Morgan Park,	1 4	Burlington, First,	2 4
Oak Park,	— 10	Springfield,	— 6
S. Peoria,	— 12	Vermont,	25 30
Wheaton, College,	1 3	W. Rutland,	3 3
INDIANA.		Woodstock,	4 4
Jamestown,	26 34	WASHINGTON.	
Kokomo,	4 4	Cathlamet,	— 5
Marion,	— 4	Walla Walla,	1 4
INDIAN TERRITORY.			
McAllister,	— 5	WISCONSIN.	
Vinita,	4 8	Madison,	— 13
IOWA.		Milton,	7 9
Charles City,	7 13	Milwaukee,	— 11
Des Moines, Park Ave.,	2 4	Mondovi,	— 6
Plymouth,	— 11	Stockbridge,	9 9
Exira,	5 7	Wheaton,	20 20
Green Mountain,	9 12	OTHER CHURCHES.	
Grinnell,	— 29	Albuquerque, N. M.,	2 3
Hiteman,	— 6	Barker's, Kan.,	14 14
Hudson,	— 3	Kansas City, Mo.,	— 5
Rodney,	3 4	Ivanhoe Park,	— 20
Traer,	— 6	Kelso, N. D.,	— 10
Valley Junction,	— 13	Lewiston, Mich.,	3 11
MAINE.		Lymen, N. H.,	— 5
Auburn, Sixth St.,	2 4	Longmeadow, Mass.,	— 5
Presque Isle,	— 6	Portland, Ore., First,	4 4
The Forks,	3 3	Provo, Utah,	4 6
Wilton,	4 4	S. Granville, N. Y.,	2 4
MASSACHUSETTS.		Washington, D. C.,	
Amherst, College,	1 15	First,	— 12
Chester, Central,	2 8	Wildwood, Fla.,	10 10
Huntington,	2 3	Churches with less than three,	38 46

Total: Conf., 379; Tot., 1,008.

Total since Jan. 1. Conf., 15,514; Tot., 26,145.

BIOGRAPHICAL.

CORNELIUS VAN ALEN VAN DYCK, M. D., D. D.

The news has been received of the sudden death of Dr. Cornelius Van Dyck of Beirut, Syria, but the date is not given. He went as a missionary of the American Board to Syria in 1840, and was the oldest member of the Presbyterian Board in that country. He was educated as a physician and went out in that capacity, but he was ordained by the members of the mission in 1846, and two years later became principal of the seminary. He was associated with Dr. Eli Smith in translating the Bible into Arabic, and on the death of Dr. Smith in 1857 took full charge of that work. He resided in New York in 1866-67, to superintend the printing of the new Bible, and while there taught Hebrew in Union Theological

cal Seminary. On his return he was made professor of pathology in the Syrian Protestant College, continuing in that office till 1882. He then gave his services to St. George Hospital in Beirut. Dr. Van Dyck has had a notable career as a missionary. He was held in the highest esteem among Orientals, and was considered the greatest Arabic scholar in the world.

Dr. Van Dyck was born in Kinderhook, N. Y., in 1818, and was a graduate of the Jefferson Medical College, Philadelphia.

REV. CHARLES WARE PARK.

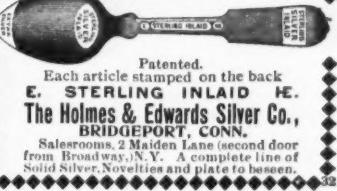
Rev. C. W. Park was one of the most active and loved members of the Class of 1867 at Andover Seminary. He left his country soon after graduation as a missionary of the American Board to the Marathas, Western India. After twelve years of service there he returned to America, and in 1885 was called to the pastorate of the church at Birmingham, Ct. He resigned last year and withdrew from our denomination to become pastor of the Unitarian church, Pittsfield, Mass. He died at that place of consumption, Nov. 25, at the age of fifty years. He leaves a widow, five daughters and one son, who is a student at Yale University.

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Among other fancy pieces we make—
Fletton Spoons,
Bouillon Spoons,
Sugar Sifters,
Preserve Shells,

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Cold Meat Forks,
Berry Forks,
Ladles, Pie Servers, &c., &c.
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Stylish Jackets, Capes and Furs.

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FORMAL VS. SPONTANEOUS PRAYER.

The liturgy of the state church is musical and often beautiful. So is Tennyson. But much of Tennyson is not payable, and much of the liturgy fails to carry the living thought and need of the church. You cannot get all electricity through one wire, nor can you make the Atlantic tumble in one cataclysm. Official and stereotyped intercessions cannot relieve the heart in many of its agonies. I know all that can be said in criticism of the prayer meeting; of the brother who is too long, of another who is ungrammatical, of a third who is too encyclopedic, of a fourth who is grotesque. But I have heard week night prayers that threw Ken and Jeremy Taylor into the shade, and sometimes from poor and uncultivated men. We cannot leave the prayer meeting, because it is the church praying; it is the obliteration of chancel and nave, of clergy and laity; it is the church talking with God; it is the "opening of the kingdom of heaven to all believers!" —R. V. J. Hirst Hallowell.

Marriages.

The charge for marriage notices is twenty-five cents.

FERRIS—In Gorham, Me., Nov. 5, by Rev. G. W. Reynolds, Rev. L. Z. Morris of East Providence, R. I., and Hannah Palmer of Gorham.

WISSLER—REED—In Des Moines, Io., Nov. 6, by Dr. A. L. Fristoe, Rev. H. L. Wissler of Exira and Ida A. Reed of Des Moines.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DAGGETT—In Bangor, Me., Nov. 19, James Milton Daggett, aged 55 yrs. He was for several years an officer of the Hammon Street Church.

FLAGG—In Andover, Nov. 16, Mrs. Hannah Trow, widow of Timothy Flagg of the former firm of Andover booksellers, publishers, Flagg, Gould & Newmann, aged 96 yrs., 6 mos. and 13 dya.

SIMPSON—In Bradford, Nov. 22, Mrs. Harriet B. Simpson. Burial in Brattleboro, Vt.

SOARES—In Honolulu, H. I., Nov. 2, Mrs. Rachel F., wife of Rev. A. V. Soares, pastor of the Portuguese Evangelical Church. Born in Springfield, Ill., Feb. 7, 1832, she went with her husband in 1889 to Honolulu to work among the Portuguese residents. Her brief service was fruitful of good to many whom her kind, loving, Christian spirit brought into personal faith in Jesus.

STORER—In Fair Haven, Ct., Oct. 16, Reuben M. Storer, aged 61 yrs., 8 mos. He was born in New Haven, where he resided with the exception of twelve years until his death. His sufferings of two years' duration were borne with patient resignation to his Father's will. A devoted husband, loving father and devoted friend has gone to join the army of the redeemed.

WOODBURY—In Genesee, N. Y., Nov. 19, at the home of his daughter, Mrs. William A. Brodie, George Woodbury of Royalston, Mass., aged 72 yrs.

MRS. DEBORAH HOWLAND.

Mrs. Howland, daughter of Edward and Elizabeth (Collamore) Cushing, was born in North Hanson, Mass., Feb. 9, 1800, died at Abington, Nov. 7, 1895. In 1820 she married Daniel Sawin, M. D., who died two years later. In 1829 she married Rev. Freeman P. Howland, then pastor of the church in Hanson. Twenty years later he again removed to Abington, where Mr. Howland died thirteen years ago.

Mrs. Howland was the mother of nine children, six of whom survive. A long, useful, beautiful, Christian life has come to the close of its earthly career. The best elements united to form her noble character. Well born, trained and educated, refinement and a passion for thoroughness were manifest in all her life. Constantly interested in the marvelous progress which she kept abreast with the times and retained to the last her interest in current events. She early united with the Congregational church and became a teacher in the

first Sunday school organized in her native town. For the last forty-two years she was a member of the First Church, Abington. Her piety meant loving self-denial, and she was "given to hospitality." The end was as the life, beautiful. When deaf ears and palsied tongue served her no longer, her thoughts found expression in smiles, and to a loved one she pointed upward toward the hereafter. She died with God and she was not, for God took her. The spell of her life rests upon the community like a benediction.

I believe heaven to be just this: a new setting of the principles we are mastering and working into our personalities and embodying in our works and character here and now.—David Gregg.

Faith is that acceptance of God which the soul is capable of putting forth when it is conscious of its own needs and learns that God has come to meet those needs.—Henry A. Stimson.

A BRIGHT DAY

AND A CLEAR COMPLEXION ARE BOTH DESIRABLE; ONE COSTS US NOTHING, THE OTHER BUT LITTLE.

BUY

CONSTANTINE'S**PINE TAR****SOAP.**

(Persian Healing.)

Any day is bright that brings to a sufferer from blemishes of the skin the welcome change effected by Constantine's Pine Tar Soap.

DRUGGISTS.—

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TRADE MARK.

It looks pure and is as pure as it looks. You will buy it at sight. Your dealer sells it at 5c. a cake.

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THE N. K. FAIRBANK CO.,
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TANKS and CISTERNS.
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TIMELY
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THE CONGREGATIONALIST, Boston, Mass.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

REX BRAND
Extract of BEEF FLAVOR
Sample, 4 cents. Book free,
OUDAHY - SO. OMAHA

CURE WITHOUT MEDICINE.**A SIMPLE HOME TREATMENT OF UNEQUALED VALUE.**

Administered by attaching an instrument to the flesh, which aids the system to take on Oxygen from the Atmosphere, to the utmost amount the system can use.

IT IS A TREATMENT OF THE BLOOD, and by purifying, revitalizing, and loading disease, by removing its causes. It applies of necessity to all diseases as no other treatment ever has.

THE OXYGEN COSTS NOTHING, the price of the instrument being all the expense necessary for years. It can be used by the entire family.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the Electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise, and continued it about four months. During this time my disabilities were greatly removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health, Rev. J. H. MANSFIELD, Athol, Mass.

And Hundreds More.

NO HOME SHOULD BE WITHOUT IT.

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GENERAL AGENT FOR THE NEW ENGLAND STATES.

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ADAMSON'S BOTANIC Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

\$5,000 Reward for a single not genuine.

PRICES 35 and 75 CTS. A BOTTLE.
SOLD BY ALL DRUGGISTS.

SUNDAY SCHOOL NOTES.

A normal class of about thirty members has been organized in the Whitinsville Congregational church, with the Sunday school superintendent, Hon. A. F. Whiting, as instructor.

At many of the State conventions the delegates to the International Convention in Boston next June have been appointed, while other States have instructed their ex-committee to select and appoint them.

Hampden District Association, comprising all but six of the twenty-one cities and towns in that county, has begun, through its executive committee, a systematic visitation of the schools throughout the district for the purpose of awakening a new and deeper interest in practical aggressive work.

Home departments are receiving additional attention in many States, and several new ones have been organized in Massachusetts since the Fall River convention. One pastor in Worcester County reports that during the three years since the first one was organized in their church nearly all the members of two of the churches have been added to the regular school attendance.

South Worcester district officers were so much pleased with the attendance and interest at the Grafton Conference that another was held at Whitinsville on Friday afternoon and evening last, with a larger attendance. In the afternoon Normal Classes and Home Department Work were considered, and in the evening How to Instruct Intermediate Classes and How to Hold the Senior Classes.

A uniform "rally Sunday" is being discussed by the representatives of some of the leading denominations and a sub-committee to consider and recommend some plan has been appointed by the State executive committee, of which Mr. J. L. Buffington of Fall River is chairman. Associated with him is Rev. A. E. Dunning, D. D., Warren L. Floyd of Lowell, John Gilchrist of Boston and Isaiah Snow of Truro.

The normal training sub-committee of the State Association has divided the State into five sections, and each member of the committee will undertake to present and develop the plan of work in the section nearest to them. Rev. J. M. Dutton of Newtonville is chairman of the committee and his colleagues who will assist in the work are Rev. George H. Clarke of Malden, Rev. C. A. Stenhouse of Taunton, Mr. A. W. Edson of Worcester and George W. Pease of Springfield. Correspondence regarding it may be addressed to the chairman, or to the State Association's office, 110 Boylston Street, Boston.

Clinton (Mass.) district held their annual convention on Tuesday of last week. Bolton, Berlin, Boylston, Sterling, Lancaster and Clinton townships compose the district and include fourteen schools, all of which, save one, were represented by delegates and ten pastors. Pres. E. W. Breed presided and the morning session was taken up with reports from schools, a talk on Sunday school helps and The Best Method of Teaching the Temperance Lesson by J. N. Dummer. Rev. W. E. Waterbury conducted a "pastors' hour," the subject being The Relation of the Pastor to the Sunday School and of the Sunday School to the Pastor. The afternoon was profitably employed by addresses on Teachers' Meetings, Rev. D. E. Burtner; Teachers' Responsibilities, Rev. H. H. Paine; Normal Work, Rev. J. M. Dutton; Relation and Responsibility of the Local School to District and State Work, H. S. Conant; and the "primary hour and children's service" was conducted by Miss B. F. Vella. Rev. Smith Baker gave the closing address in the evening on Twenty Ways of Teaching the Sunday School Lesson. The following officers were chosen for the ensuing year: president, Rev. H. H. Paine; vice-president, C. M. Fay; secretary, B. H. Booth; treasurer, Thomas Johnson; executive committee, Rev. F. C. Scherff, L. S. Walker, S. R. Merrick, Rev. R. F. Markham, Rev. L. Scherff and James M. Patton. The attendance was larger and the interest much in advance of previous years.

THE second summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

SELDOM WITHOUT THEM.—"My mother has taken Hood's Pill for years and we are seldom without them in the house. She always recommends Hood's Pill to her friends and says that they are the best of any she can obtain." Sarah L. Adams, 4 Aldrich Street, East Somerville, Mass.

HOOD'S PILLS are especially prepared to be taken with Hood's Sarsaparilla.

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A "CHAUTAUQUA" DESK, MOST POPULAR EVER MADE.

Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 in. deep. Drop leaf closes and locks. A brass rod for curtain.

OR A "CHAUTAUQUA" ROCKER AND RECLINING CHAIR.

It can be adjusted to any position, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP	\$5.00	1-4 DOZ. LARKIN'S TAR SOAP	.45
Enough to last an average family one full year. For all laundry and household purposes it has no superior.		Infallible Preventive of dandruff. Unequalled for washing ladies' hair.	
10 BARS WHITE WOOLEN SOAP	.70	1-4 DOZ. SULPHUR SOAP	.45
A perfect soap for flannels.		1 BOTTLE, 1 OZ., MODJESKA PERFUME	.30
9 PKGS. BORAXINE SOAP POWDER (full lbs.)	.90	Delicate, refined, popular, lasting.	
A unequalled laundry luxury.		1 JAR MODJESKA COLD CREAM	.25
1-4 DOZ. MODJESKA COMPLEXION SOAP	.60	Soothing. Cures chapped skin.	
Exquisite for ladies and children. A matchless beautifier.		1 BOTTLE MODJESKA TOOTH POWDER	.25
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	Preserves the teeth, hardens the gums, sweetens the breath.	
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25	1 PACKET SPANISH ROSE SACHET	.20
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
All for \$10.00.	(You get the Premium you select gratis.)	THE CONTENTS, BOUGHT AT RETAIL, COST	\$10.00
		PREMIUM WORTH AT RETAIL	\$10.00
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PHILADELPHIA,
ATLANTA, ST. LOUIS,
SAN FRANCISCO,
BUFFALO.

"A GOOD TALE WILL BEAR
TELLING TWICE." USE
SAPOLIO! USE . . .

SAPOLIO

28 November 1895

PROPOSALS FOR CHRISTIAN UNITY.

By request we reprint the substance of the action taken by the National Council on the subject of Christian unity. The two committees which had previously considered this subject under different forms were continued, to be called the Committee on Union with Other Denominations and the Committee on Denominational Comity. It devolves on these committees to advance, as far as may be feasible, closer co-operative union with the Christian Connection and with Free Baptists, and to seek organic union if it appears to be desirable. The first named committee is instructed to negotiate with other denominations, also, who may invite such negotiations. The council expressed its desire for some form of federation with other denominations which shall manifest their growing spiritual unity, express their common purpose and confession of faith in Jesus Christ, make visible their fellowship and promote united effort to establish the kingdom of God in the world.

The committee is understood to act on the following basis:

(a) In accordance with the Constitution and organic Declaration of this National Council, adopted at Oberlin in 1871, declaring the Holy Scriptures "the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of Christian faith commonly called evangelical," and that "the liberty of our churches" affords "the ground and hope of a more visible unity in time to come," we, as Congregational churches, recognize no creed of human origin, no matter how venerable or historically honored by us and by the Christian Church, to have authority over our faith, which authority belongs only to the Word of God.

(b) In any union contemplated those who join together have, accordingly, the right to maintain their conscientious varieties of faith and order.

The committee is instructed to present to other denominations of evangelical Christians for their consideration the following platform:

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.
2. Discipleship of Jesus Christ, the divine Lord and Saviour and the teacher of the world.
3. The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world.
4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.00
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.00
Harper's Weekly.....	3.25
" Bazaar.....	3.25
" Round Table.....	1.60
St. Nicholas.....	2.60
American Kitchen Magazine.....	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for bronchial affections and coughs. Carry them in your pocket. Sold only in boxes.

WHAT BETTER PROOF?—We have actually received more than ten thousand voluntary letters from those who have been cured of some form of throat and lung trouble by Adamson's Botanic Cough Balsam. Think what a tribute of appreciation this is. Sold by your local druggist.

A TERRIBLE RECORD.

An Appalling Increase of Weekly Mortality.

Deaths by Heart Failure and Heart Disease.

In the Rush of Life Something Should be Taken

To Keep Nerves Strong, Heart Action Vigorous.

Dr. Greene's Nervura the Best Remedy in the World.

The death of So and So from heart failure is becoming a common announcement. Such occurrences are of appalling frequency. Hardly a day passes that some successful merchant, or noted business man, some distinguished professional, or some leading society lady does not succumb to this distinctive archer, and the community is filled with gloom and dismay at the suddenness of their deaths. We hear of the death of prominent people, but how many thousands of people in the ordinary walks of life die daily of the dreaded nerve weakness of the heart?



MR. GEO. VANNAH.

That great organ is the motive power. It moves the whole system. Once it fails and all is over. And how quickly it ceases; how unexpected the end! It comes like the thief in the night; its approach is not heard. Whose turn next? Who can tell? Not the wisest of us all. How important, then, that we should try to stay its progress; that we should keep the heart and nerves which control its action steady and vigorous.

How can it be done? Only by strengthening and vitalizing the heart and the nerves which control its every beat, the mighty power which gives it tone and vital health. Many thoughtful minds have labored to discover some energizing element—some product of nature to prevent the waste and keep this organ in its naturally healthy condition. In this search the intelligent and patient labors

of one scientific physician have been crowned, after years of effort, with eminent success. His grand discovery, Dr. Greene's Nervura blood and nerve remedy, is pre-eminently the best heart remedy, the medicine which always restores a strong, vigorous and healthy heart action. If you have a weak heart, or fear that its action is not as strong as it should be, lose no time in using Dr. Greene's Nervura blood and nerve remedy. The symptoms are plain,—headache, dizziness, strange, faint feelings, sinking at the pit of stomach, fluttering in the chest, nervousness, restlessness, sleepless nights with dreams, sense of anxiety or foreboding. There may or may not be pains in the chest. If any of these symptoms are present, take Dr. Greene's Nervura blood and nerve remedy at once. Use this remedy of wondrous power in time and you need have no fear of sudden death from weak heart and heart failure.

Follow the example of Mr. Geo. Vannah of Damariscotta Mills, Me., who says:

"Nearly ten years ago I began to have what the doctors called heart trouble, and up to the present time it has been growing worse. It was so bad I was actually afraid to go to sleep at night, and many times during the night it would seem to me that I was dying and could not live five minutes longer. I employed three of the best doctors, but got no relief whatever, and as a last resort I thought I would try Dr. Greene's Nervura blood and nerve remedy. I have only taken one bottle and am now on the second and the heart trouble has been entirely removed."

"I was so pressed for breath at times that I could not work but very little. The trouble is all gone and I can now sleep and rest as well as I ever could in my life. Before I began taking the Nervura what sleep I did get did me but little good, I was troubled so much with frightful dreams; but I thank the Lord for Dr. Greene's Nervura, as I can now sleep all night and feel refreshed in the morning. I have talked with several persons who are similarly afflicted as myself, and would recommend to one and all, do not hesitate longer, but give Dr. Greene's Nervura blood and nerve remedy a trial and be convinced of its curative powers."

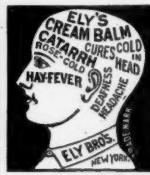
Walter E. Vannah of the same town verifies the above testimonial as he says: "I can truthfully certify that the above statement of Mr. Vannah is positively true in every sense of the word."

This is not an isolated instance. Thousands of people throughout the world have also been saved by Dr. Greene's Nervura, the great blood and nerve remedy. Heart disease does not select its victims; it may strike you at any moment. Nourish and strengthen your vital powers to resist its onslaught by taking this wonderful medicine. Remember this great remedy is the discovery of the successful specialist, Dr. Greene, of 34 Temple Place, Boston, Mass., who adds to its value by allowing all who use it to consult him personally, or by letter, free of charge.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

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My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

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DYSPEPSIA FLOUR.

Also Special Diabetic, Fine Barley Crystals, and Patent Biscuit, Cake and Pastry Flour. Illustrated in American & Europe.

Pamphlets and Baking Samples Free. Write Farwell & Shinn, Watertown, N. Y., U.S.A.

Heart Disease Kills Suddenly,

but never without fair warning. By an occasional fluttering, a perceptible palpitation, shortness of breath, etc.; in many ways is the victim fully notified. But his friends are ignorant, and the warning is disregarded, until loving associates are shocked and dazed by another sudden death.

"My wife suffered years with heart trouble which the doctors called incurable valvular coagulation of the heart. She took 3 bottles of Dr. Miles' Heart Cure six months ago, and has not suffered since. She sleeps well, and is like a new person altogether, and says Dr. Miles' Remedies are gold to her." — F. B. JACKSON, 701 S. 27th St., Omaha, Neb. For sale by druggists on guarantee that first bottle will benefit, or money refunded.

Dr. Miles' Heart Cure Restores Health

The Reason Why.

Why is it that Compound Oxygen cures so many cases of disease which physicians have pronounced incurable? Oxygen is admitted to be a germicide. Ozone is a revitalizer. Many diseases have been shown to result from the presence of bacteria or germs. Compound Oxygen is rich in ozone, and is, therefore, a revitalizer and a powerful one as well as anti septic, and this accounts for the wonderful success which it has achieved within the past twenty-five years. This success is an established fact, substantiated by the willing testimony of grateful patients. For further information, call and see Drs. Starkey and Palen at their office, or write for book of 200 pages sent free.

Peter Möller's Cod Liver Oil

IS ESSENTIALLY
A MEDICINAL
COD LIVER OIL.

as it is prepared from the livers of cod-fish only that are perfectly fresh and free from indication of disease.

THE OIL IS EXTRACTED

at a proper temperature, and is kept from atmospheric contact from the beginning of the process of extraction until it is safely corked up in bottles.

Put up only in flat, oval bottles, sealed with date of production in perforated letters.

Send for pamphlet on "NORWAY'S LOEOTEN ISLANDS."

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STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts,

ARE YOU DEAF? DON'T YOU WANT TO HEAR?

The AURAPHONE will help you if you do. It is a recent scientific invention which will assist the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to be had in glass cases, and in various sizes. Inclose stamp for particulars. Can be tested FREE OF CHARGE at any of the NEW YORK AURAPHONE CO.'S Offices, 716 Metropolitan Bdg., Madison Sq., N. Y., 433 Phillips Bdg., 120 Tremont St., Boston, or 843 Equitable Building, Atlanta, Ga.

THE BROTHERHOOD OF ANDREW AND PHILIP CONVENTION.

The Second Federal Convention of the Brotherhood of Andrew and Phillip was held in Philadelphia Nov. 15-17. Dr. Eckels and his people extended a hearty welcome to the delegates and freely opened the beautiful West Arch Presbyterian Church for their use. It is only seven years since the first Brotherhood chapter was formed in Reading, Pa., and for several years it was almost entirely confined to the Reformed Church. At the recent convention fourteen denominations were represented. There are now at least eight thousand young men connected with the organization and many thousands more working under the same principles who have not yet been enrolled. As many more are banded together for the same purpose in the Brotherhood of St. Andrew in the Episcopal Church. This large number of consecrated young men are working within the local church, under the direction of the pastor, definitely and systematically for the salvation of men.

Some of the best speakers of the country were present at the convention, and from beginning to end there was not a weak address. All the speakers emphasized the need of special organization of the men within the local church and indorsed the Brotherhood as the best agency to meet the need. The most notable addresses were made by Dr. William Henry Roberts, Hon. John Wanamaker, ex-Governor Beaver and Dr. James I. Good of Pennsylvania, Dr. David James Burrell and Mr. Robert Spear of New York, and prominent Brotherhood men like Rev. Messrs. Rufus W. Miller, president of the Federal Council, Howard Wilber Ennis of Washington and Alfred E. Myers of New York.

The *Brotherhood Star*, the official organ of the order, doubled its subscription list at the convention. The Presbyterian chapters have sent a letter to every pastor of that denomination and the movement is meeting with such hearty approval that there is every reason to expect that the General Assembly at its next meeting will give it official indorsement. The convention made apparent that the Brotherhood has accomplished some great results. The numerical growth has been very rapid considering the high spiritual character of the movement and the enthusiasm enkindled has been most pleasing; but it has done more. It has demonstrated that the Christian life of today demands the organization of the men in the local church.

A few years ago the brotherhood leaders found the churches unprepared or unwilling to acknowledge the need or to see the advantage of such specialized effort. That objection is now almost never raised. Some of the best thought of the church is hard at work upon this problem, the evidence of which is seen in the prominence given to the subject in the gatherings of Christian workers and the rapid increase of various organizations of men within the church. In the federal idea the brotherhood has made a real contribution to Christian thought and church union. Each denomination has full control of the organization within its own field and appoints its representatives to the Federal Council, which has a general oversight of the work. This plan of federation has disarmed all criticism, works perfectly and has met with the heartiest commendation of many denominational leaders who declared it to be an advance thought in connection with interdenominational work. But the best result of the brotherhood is the fact that it is reaching men and winning them to the service of Christ and the church. Literature and information may be secured from Mr. H. D. Heathfield, Malden, Mass.

E. N. H.

For Over-Indulgence Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

For
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Troubles, Take

AYER'S Cathartic Pills

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Highest Awards
At World's Fair.

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Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.

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Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

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FRENCH National Prize of
16,600 Francs.
No household should be without it.
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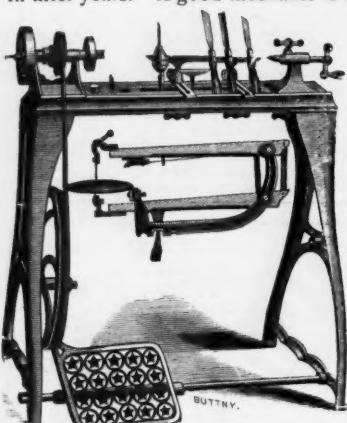
The health officers of London, New York and Chicago give it the greatest praise for its marvelous purity and leavening strength.

The market is full of low-grade baking powders. They are mostly made of alum and inferior ingredients, and are palmed off upon the public at a price which is lower than a high-grade powder can be sold for, and yet much greater than their intrinsic value.

All consumers should be on their guard, and whenever any baking powder is offered at a lower price than the Royal it will be safer to have it analyzed before using, to ascertain if it is not made from alum.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW YORK.

WHILE thousands are idle and starving because they never learned to work, other thousands are earning good wages because their mothers saw to it that they learned the use of tools when their habits were being formed. Running a Scroll Saw is better exercise than riding a bicycle. It contents the boys to stay at home, cultivates their tastes, and makes their hands skillful for any kind of mechanical employment which they may wish to follow in after years. A good mechanic is sure of a living if all his other undertakings fail him. More than one million of these Saws have been sold, and the demand continues.



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BLACK SILKS.

Black Peau de Soie	\$1.50,	worth \$2.00
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